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WORLD DOMINION
and
THE WORLD TO-DAY

THE CAUCASUS

NEW OUTLOOK IN CHINA

MADAGASCAR DESCRIBED

ATLANTIC CHARTER ENDANGERED

EUROPE'S ONLY HOPE

FUTURE OF COLONIAL GOVERNMENT

NEAR EAST, WAR AND LITERATURE

SORROW ON THE SEA

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¶ "He shall speak peace unto the nations; and His dominion shall be from sea to sea."—Zechariah 9:10

World Dominion and The World To-day

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WORLD DOMINION

and

The World To-day

An International Review of Christian Progress

Vol. XX. No. 6 **November-December, 1942**

¶ *The author of that masterly book, " The Soviet Caucasus,"* has written the following article for* World Dominion.

The Caucasus

By David Tutaeff

SO long as man has coveted his neighbour's ox and sought possession of his vineyard against the commandments of God and humanity, so long has the Caucasus seen bloody war, dissension and intrigue.

This is true, of course, of any part of the world, but here in the Caucasus, history and geography have, by their inescapable logic, played strange tricks with the fate and lives not only of individuals and races, but great empires and civilizations as well. This is not to say that the motives which brought Pompey's legionaries to the slopes of the Caucasus are the same as those which animate Hitler and his myrmidons. There is one thing, however, all would-be-conquerors have in common, and that is the desire to dominate the cross-roads of Europe and Asia. Such was the Caucasus in the days of Trajan Cæsar, Ghengis Khan, and the Ottoman Turks and such it remains to-day.

The most casual glance at the map affords convincing proof that the Caucasus is the gateway to Persia, India and the Middle East. Hitler's appearance in the Caucasus is, therefore, a threat of the deepest significance, not only to the Caucasian peoples and other inhabitants of the Near East, but to the British Empire and the cause of the United Nations.

There is yet another inducement, one almost independent of any strategic consideration, and that is oil. Here, on the eastern flanks of the Caucasus, around my native town of Baku, are to be found some of the most prolific oilfields in the world. They alone yield something like twenty-four million tons of oil per annum. Compare this with the seven million natural oil production of Germany and German-occupied Europe and it is hardly remarkable that the Caucasus has figured so highly in Germany's arrogant dreams.

The mountains of the Caucasus proper stretch as a 900-mile " spine " between the Black Sea and the Caspian. They begin as

* *The Soviet Caucasus* by David Tutaeff. Published by George G. Harrap & Co., Ltd. 8s. 6d.

comparatively low foothills in the Taman Peninsula opposite Kerch in the Crimea, and then break into various spurs. Individual alps rise in places to a height of over eighteen thousand feet. Mt. Elbruz, for example, is some three thousand feet higher than Mont Blanc.

This resemblance to Switzerland, however, is purely superficial. The climate in the valleys, and especially along the Black Sea littoral, is subtropical. Vines and citrus fruits grow in profusion. Moreover, unlike the tri-racial combination of the Swiss, the races of the Caucasus may be counted in scores, and they vary not only in appearance, but in language, religion, and, of course, history.

THE annals of the Caucasus are replete with rich legends, legends which derive from the earliest times. The land of Togormah was noted by Ezekiel, the prophet (see Chapter XXXVIII). Here in the Southern Caucasus stands Mt. Ararat. Folk aver to this day that they have seen a great stone-ship standing on the crest of Ararat, a constant reminder to man of God's merciful covenant with them.

Odd it seems that the ancient Greeks, living in mountainous country as they did, chose the distant crags of the Caucasus as a site of Prometheus torments. And here came Jason in search of the Golden Fleece, here to Western Georgia, known to the Greeks as Colchis. As often as the story has been told, it is worth repeating. Unmindful of scientific verities, Jason was deceived by the " golden fleece " of Caucasian sheep, whose skins were faintly dyed by the fine gold deposits running in their native streams. When Greece's Golden Age departed, the descendants of philosophers and poets took to trade. In the mild and expansive climate of Colchis, they set up their villas and their trading stations, teaching the rude original inhabitants of the Caucasus their fine ways and graces.

Then Trajan came in A.D. 114, bearing the Roman Peace, and, as Pompey before him, sought to plant his standards in the hills. But slavery has always been abhorrent to the Caucasians, and though often driven into bondage, they fought for their liberties with characteristic valour even as they fight to-day.

The glory of Rome passed and with its passing came the barbarians from the Eastern marches, striking as even the Germans attempt to-day, through the few but extremely high passes into the fertile valleys of Transcaucasia. Small wonder is it therefore that the population of the Caucasus is so mixed, and that in the mountain country of Daghestan alone some thirty different languages and dialects are spoken !

The fascinating thing about Caucasian fairy-tales is that one never knows how near the truth they may actually be. Who are the Khevsurs, for example, that strange tribe which even to this day wears on ceremonial occasions long suits of chain-mail ?

Authoritative historians have assumed that they were the descendants of lost crusaders who wandered towards the Caucasus after the defeat of the last crusade. And then the Ingush, people with a name so near to " English " that it sets a multitude of fancies humming. Fair-skinned, blue-eyed, perhaps their ancient fathers were Normans or East Anglians ?

There are many racial oddities about which little is known. Their origin must be left to the historians and archæologists to solve. There is a small Negro village, discovered only in 1933, whose inhabitants are the descendants of escaped slaves, once the property of Georgian nobles many centuries ago. There will even be found a small colony of Germans, Wuerttembergians, the descendants of a Protestant Order who sought refuge in the Caucasus after the Thirty-Year War in the 17th century.

THE three most important people, numerically speaking, are the Georgians, the Armenians and the Tartars of Azerbaijan. It was their hard fate to be used as pawns in the contest of the Persian and Turkish Empires for many hundreds of years. It would be erroneous to think, however, that these people have known nothing of the rare atmospheres of learning and civilization. Christianity came to the small kingdom of Georgia in the 4th century; before even St. Augustine brought the Gospel to England's shores. The Armenians received the faith in A.D. 276 from St. Gregory, known as the Illuminator. Azerbaijan and many other parts of the Caucasus embraced Islam. These religious differences fell heaviest on the Armenians and the tale of their suffering is too well-known to need re-telling.

Real national independence, however, was a delicate flower which was trampled alternatively by Turk and Persian. When the powerful king of Persia strove to force the Armenians to accept the faith of Fire-Worshippers in the fifth century, he was astonished and greatly angered that they should stand out against his demands. A tribute, which seems applicable throughout all the ages of Armenia's tormented history, was paid by none other than by one of the King of Persia's religious *satraps* who said of the Armenians:

"These people have put on Christianity not like a garment but like their flesh and blood. Men who do not dread fetters, nor fear torments, nor care for their property, and what is worst of all, who choose death rather than life—who can stand against them?"*

Nor were the Georgians less devoted.† Their Golden Age under the wise and brilliant Queen Tamara in the twelfth century and the poems of her court poet Rustaveli, have survived all the debris of time and war.

Then the Russians came to the Caucasus, first under Peter the Great and then under Catherine. The pretext was to protect the Christian population against the Turks. But having performed that service, they were reluctant to depart; and indeed it was difficult to see how they could have departed without the Turks stepping in again.

But those same high ideals of liberty and independence drove the Caucasians to fight against their protectors. The war was long and

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* Quoted from *Armenian Poems* rendered into English verse by Alice Stone Blackwell, Robert Chambers, Boston, Mass. 1917.

† The reader is advised to consult W. E. D. Allen's fascinating and extremely authoritative work *A History of the Georgian People* (published by Messrs. Kegan Paul, Trench, Trubner & Co., Ltd.) for a complete account of Georgian history to the end of the 18th century.

bitter, terrible hatreds were engendered. It was not until 1864 that the last strongholds of the mountaineers were reduced and the Caucasus "pacified."

To enter into all the obscurantism of the political scene after the Russian occupation, all the rights and wrongs, is not the purpose of this article. Sufficient is it to say that if the Czars had shown more liberality in their treatment of national problems, they would have rallied instead of repelled Caucasian sentiment.

After the Revolution of 1917, and the collapse of the Russian Empire, the Georgians, Armenians and Azerbaijans enjoyed a short period of nationhood. But the times were troubled and the small nations, inexperienced in statecraft, quarrelled bitterly amongst themselves. Political events prevented German, Turkish and British armies of occupation from securing a foothold in the Caucasus. The Russian Revolution repeated itself in the Caucasus and by 1924 the Transcaucasian Soviet Socialist Federation was a political reality. In 1936, this Federation was dissolved and three Soviet Socialist Republics, Georgia, Armenia and Azerbaijan, reached the status of independent republics, enjoying sovereign rights.

In the last two decades the energy of the Caucasians has been devoted primarily towards education and the economic development of their extremely rich and fertile land. Advances have been truly remarkable. More than seventy per cent. of the various nationalities in the Caucasus were completely without an alphabet. When that elementary need was solved, the problem of education was tackled thoroughly. Illiteracy has been reduced from eighty-three per cent. to about ten per cent. Hand in hand with education went the emancipation of women. The old tribal customs, which dealt so cruelly with womenfolk, were progressively abolished so that to-day complete equality exists. Books have been published in their millions. Music, poetry, the theatre and the cinema have become features of everyday life. The treasures of Shakespeare and other great British writers have been translated into many of the tongues of the Caucasus. Equally important has been the mixing of cultures. The old isolationism of the Caucasians has been considerably broken down. Co-operation, that essential of modern life, has been encouraged and extended in every sphere of economic and spiritual life.

WITHOUT going into statistical details, it is interesting to know that the Caucasus is not only famous for its production of oil, it is also a great cultivator of tea, a very favourite beverage of all Russians and many other folk in the Soviet Union. A fine variety of tobacco is also grown. The silk industry has been considerably developed. The increased output of electricity and the presence of limestone has given the synthetic rubber works at Erivan, capital of Soviet Armenia, an important place in the economy of the whole Union. Second only in importance to oil is the presence of rich manganese ores at Chiaturi, whose output accounts for about two-thirds of the total production in the Soviet Union.

Absolute statistical accuracy of oil production is, of course,

[*Continued on page* 383

¶ *The General Director of the China Inland Mission (formerly Bishop of Eastern Szechwan) shows how prejudice begins to ebb away as a result of self-less service in brave, war-stricken China.*

New Outlook in China

By the Rt. Rev. Frank Houghton

NEVER in the history of China has there been so great an opportunity for evangelism as exists to-day. It is exactly a hundred years since a few coastal ports in an otherwise closed land were opened to foreign trade, and, by inference, to foreign missionaries. Ever since that time, although the whole land has been gradually opened for missionary residence, and the number of Chinese Christians has grown from a mere handful to three-quarters of a million, the ambassadors of Christ have lived there on sufferance, regarded (not unnaturally) as if they were in fact emissaries of their Governments, harbouring designs against Chinese national independence which were all the more sinister because hidden behind a pretence of good-will.

To-day Britain and America, whose nationals have always vastly preponderated in the ranks of Protestant Missions, are China's acknowledged friends and allies. The unhappy relations of the past are in process of being forgotten, and it is now announced that both Britain and America have decided to relinquish their extra-territorial rights. Freed from the obsession that a purpose of exploitation was behind our apparent friendliness, the Chinese Government will of its own volition offer us freedom of movement and residence throughout the country.

Was it not significant that, when the movement of missionaries from the occupied zone into free China began, the National Government offered free transport for missionaries and their baggage (up to 200 lbs. per person) from any point in Free China up to Chungking? The arrangement only ceased to operate because the number of missionaries who took advantage of it was disappointingly small. But what a contrast with the days when the doors into inland China creaked on reluctant hinges, and opened with painful slowness in response to the prayerful persistence of resolute pioneers?

There are other contributory causes for the unprecedented evangelistic opportunity besides the fact that, in the providence of God, we are China's allies in the present world conflict. Chief among them is the Christian testimony of the Generalissimo and Madame Chiang and of many others in official circles.

When I landed last year in Chungking, travelling by air from Hong Kong in five hours, in preference to the journey via Singapore, Rangoon, and the Burma Road, which might have occupied five weeks, I was impressed, as on previous occasions during the last few years, with the many new buildings which were in process of erection. (Chungking is one of the most bombed cities in the world, and yet any afternoon, after an air raid, one may watch one gang of coolies clearing away the rubble of blitzed shops and houses while another is busily engaged in new construction next door!) One quite impressive new Government building caught my eye, especially

because war slogans were painted on the new pillars of the main portico. They read as follows: "Bomb, bomb, go on bombing, but you will never bomb to pieces our will to resist!" and on the other side, "Burn, burn, go on burning, but you will never burn up our revolutionary morale!"

AND the grim determination to resist aggression expressed in these slogans, a determination which has at long last won the appreciation and captured the imagination of Britain and America, is personalized (as they say over the water) in the Christian leader whom God has raised up for China's hour of destiny. In China he is fully as much the symbol of unshakable resistance as our own Prime Minister is to us, and although he is not the formal head of the State, yet in many ways he and Madame Chiang inspire the same respect and affection as our King and Queen.

It means much that these two are known to be Christians who begin each day with prayer and the reading of the Scriptures. All over Free China we hear of officials, civil and military, school teachers and others, who are so far impressed by the Generalissimo's testimony that they too are beginning to study the Bible.

"I have begun to read this Book," said one of the "Big Five" in the Chinese Government to the Rev. Marcus Cheng (Bible teacher and editor of a Christian periodical called *Evangelism*), "mainly because I know the Generalissimo reads it. But I do not profess to understand it. Tell me where to begin." And Mr. Cheng took him to Romans 3 : 23, "All have sinned and come short of the glory of God." "Do you suppose," Mr. Cheng said, "that the word ALL includes me?" "Why, yes, Mr. Cheng, I suppose it must." "Then I may read it, Marcus Cheng has sinned and come short of the glory of God?" "Yes," said the official, somewhat mystified. "Now, Mr. ——, you are a scholar, you have read the classics, and the words in which the Scriptures are written are very simple. That word, ALL, for instance. Do you think it would include *you*?" Mr. —— laughed. "Now I see what you are getting at. Yes, of course, the word includes you and me and all of us." And from that simple and courageous beginning Mr. Cheng told him of the universal need of man's heart, and the universal Saviour Whom God has provided in our Lord Jesus Christ.

Some years ago it would have been as unusual for a man of this type to become a Christian enquirer as for a prominent Englishman to join some fantastic cult. As well might Herod Agrippa be persuaded to throw in his lot with the despised sect. But we have now reached the stage in China—with all its dangers, I know, as well as its possibilities—when the initial prejudice has been removed, and since X— and Y— are Christians, Z— may at least discover what the Gospel really is, without doubts being cast on his sanity or his patriotism.

The American who is responsible for the news releases in English at the Ministry of Information in Chungking told me that, of the hundred officials in the office in which he works, some sixty are professing Christians.

There are enquirers who are endeavouring to understand the Scriptures (with less knowledge than the eunuch, who cried, "How can I, except some man should guide me ?"), and nominal Christians in fairly large numbers, but apart from these two classes there is in Government circles a nucleus of red-hot, whole-hearted believers. The day after I reached Chungking five of them came to see me. Their spokesman was Mr. Ernest Yin of the Department of Loans, one of Dr. H. H. Kung's right-hand men in the Ministry of Finance. He was Treasurer successively of the provincial Government of Honan and Hunan, and risked compulsory retirement from Government service because, on conscientious grounds, he refused the very lucrative position of head of the National Government Lottery. Another of the five was Dr. Mei, the Commissioner of Health, who told me later that he was revelling in the two-volume *Life of Hudson Taylor*.

ON their behalf Mr. Yin asked me if I would set apart a member of the China Inland Mission to give his whole time to working amongst their friends in official circles. He explained that it would not be so much the conducting of large meetings as the direct and personal introduction of their friends to our Lord Jesus Christ. In illustration of the opportunity awaiting such a man, he told me that recently he and his friends, ten Chinese Christians, I think, and two missionaries, had been invited to a feast by a certain member of the Government. As they sat at table, this man, whom we may call General C., explained that he had always been an agnostic and regarded Christianity as a myth. "But," said he, "I have been impressed by discovering that the Generalissimo is a Christian, and that all of you holding responsible Government positions, and, as far as I can judge, sane and reasonable men, believe in Jesus Christ. Now, tell me something about this religion." As they sat round the table, said Mr. Yin, they proceeded one by one to tell him what our Lord means to them and what He is able to do for all who put their trust in Him. General C. listened with growing interest and astonishment, and finally banged his fist on the table, exclaiming, "Why, you are talking as if it were all true." "True," they said, "of course it's true ; we have proved it for ourselves and so may you if you receive this same Jesus as your Saviour." (Incidentally letters from Mr. Yin show that General C. is now a definite Christian bearing a splendid testimony in Chungking.)

It was not possible immediately to release a suitable man for this important work, but in the interim an American lady missionary of the China Inland Mission has spent some months living in Mr. Yin's home and, in company with Mrs. Yin, visiting the wives and families of Government officials who live about ten miles outside Chungking. As I write, the Rev. G. H. Aldis, son of our Home Director in Great Britain, is probably travelling towards Chungking and will be giving part time to personal work, relying on the introduction of Mr. Yin and his friends, and part time as Chaplain of a Christian school which they have just founded. It is modelled on our C.I.M. school for missionaries' children at Chefoo. Mr. and Mrs.

Yin have been greatly impressed with the fact that all the members of the Chefoo staff are definite Christians, and that a large proportion of the boys and girls are rendering faithful service to Christ in Great Britain, North America and Australasia, while not a few have returned to China as missionaries.

Mr. Yin's ideal is a school with a completely Christian atmosphere. While it is a purely Chinese project, and practically all the members of the staff will be Chinese, he welcomes Mr. Aldis as Chaplain and the American lady missionary, spoken of above, as a sort of Matron on the girls' side.

IN an air-mail letter written by Mr. Yin from Chungking on July 7th, he inserts an urgent appeal for prayer on behalf of this Holy Light School. The cost of building has been very heavy, but in answer to prayer, funds have been provided in a very remarkable way, and the Directors are looking to the Lord to supply the running expenses as need arises.

The mention of the Holy Light School reminds me that the evangelistic opportunity extends to thousands of students in Government Schools and Colleges. I heard recently from Szechwan that the son of one of our Chinese clergy reported that in the hostel of the Government High School which he attends every boy possesses a Bible. Some are reading the Scriptures in English, particularly Weymouth's New Testament, but it is astonishing to discover how many are purchasing Bibles or Testaments in Chinese. The opportunity of which I speak is greater amongst the refugees from the coastal provinces than amongst the local students in West China, and this applies to others besides students. Possibly the upheaval through which the nation has passed during these five years of war with Japan, and particularly the personal upheaval which has carried them hundreds of miles from their own homes into Western China, tends to incline them to look for something stable, something that cannot be shaken.

There are a number of student centres where missionaries are being welcomed as part of the faculty of evacuated universities and colleges, even though it is perfectly well understood that their primary objective is to win the students for Christ.

Then it is common knowledge that, by order of the Generalissimo and Madame Chiang, all military hospitals are open to the missionary. I think I have never seen greater eagerness to hear the Gospel, and I have never been asked more intelligent questions concerning it, than in military hospitals which I visited some years ago. To-day, the opportunity is as great as ever.

After the fall of Hankow, when thousands of Chinese wounded were being brought up the river Yangtse, a number of ill-equipped military hospitals were opened in the neighbourhood of Wanhsien. The Chinese Church and the missionaries in that city seized the opportunity. They built a straw hut on the river-side, and, whenever a steamer was expected, went down to the shore, boarded the steamers and carried the wounded to the hut, where they gave them tea, bathed their wounds and arranged for their transport to the hospitals in the neighbourhood. Alas, in many cases these men had

had no attention for a week or more and were lying on the decks of the steamers in their blood and filth, stinking and verminous. But the Christian group did not hesitate, and as the people generally saw how ready they were to soil their hands and their clothing in caring for the sufferers, this object lesson of Christian compassion had more effect than much preaching, and prejudices against the Gospel began to ebb away. When it became necessary for me to move one of the missionaries temporarily to another centre, I received strong letters of protest, not merely from the Chinese Church, but from influential men in the city who had been impressed with this missionary's work amongst the wounded.

In closing I should like to emphasize that I have been writing of *opportunity* rather than achievement. Doors are open to-day that would have remained barred were it not for the catastrophic changes of the past five years, and I should like to add as my own personal opinion that this is a day of God in Free China, a day when the Spirit is abroad using the ordinary means of grace, and many that are extraordinary, for His own redeeming purposes. God grant that the Christian Church throughout the world may furnish the necessary prayer support, and that, when the way opens, there may also be young men and women prepared to join a Missionary Expeditionary Force, a sort of " Foreign Legion " which, side by side with the Chinese Church, will assail and capture the strongholds of the powers of darkness throughout China.

This has been sent to us by one of our correspondents, who is an eminent pharmaceutical chemist.

Jade for the Jaded

FOR two thousand years, camels have crossed the deserts of Lob, Gobi and Mongolia, bringing their precious burden of *yu* (jade) to the master-craftsmen in Peking. Here, a chiseller would work upon these stones to prepare them for the artist. The small pieces of jade chippings, which are to be found on the floors of all jade workshops, are carefully conserved. It has been the custom in China for thousands of years to grind these chippings into a very fine powder, which formed the basis of many a tonic in old Chinese medicine.

During my long residence in the Far East, I have always been deeply interested in the fact that old Chinese medicine still continues to flourish even amongst staff-members of modern western colleges. I well remember one of my own junior staff, who arrived one morning with a very stiff neck. As was our college custom, he reported sick and was properly examined by a western-trained doctor, who prescribed for him an ointment and a special mixture. At the same time he was given a twenty-four hours' leave of absence. He returned on the second day and reported that the stiffness had gone completely from his neck. He hesitatingly told me that, as he was a Chinese, he felt that he ought to consult one of the old-fashioned Chinese doctors. This doctor had needled certain parts of his neck, according to the old Chinese medical customs, and had given him a very large plaster of Chinese drugs, which he had applied during the previous day. This, he said, was what had cured the stiffness. He then admitted that he was a little afraid to take what he called " the foreign medicine." (*Jay See.*)

¶ *A story from one of our China correspondents.*

Sorrow on the Sea

WITH the merciless bombing of Kowloon, across the bay from Hongkong on that fatal December day, practically every country, continent, ocean and isle throughout the whole world became involved in war. Wireless and cabled messages sent around the world ominously announced that the death struggle which, for nearly five years had involved only China and Japan, was now to affect every nation under heaven. At once, merchant shipping ceased, and those vessels which were then on the high seas made for the nearest ports. Battleships, armed cruisers, dreadnoughts and destroyers began to dash for strategic points, to take part in the dreadful destruction of life and property. Aircraft of all kinds sped through the trackless heavens looking with eagle eye for enemy craft that might be destroyed or disabled, while beneath the surface of the dark, restless sea, submarines crept silently through the murky waters, along the ocean highways, ready to sink at sight any craft that flew the flag of an enemy nation.

Yesterday we had two young Americans with us, who had escaped from Hongkong on December 25th—the night on which the Colony was captured. They told us a thrilling tale of their adventures and narrow escapes from death.

They were not regular soldiers: one was a college graduate. They reached Hongkong just before the fighting began, and as the steamer on which they were travelling could not get away, the two men were stranded in the Colony. They joined the volunteers and did their bit to protect Hongkong during the fighting.

When the Colony was captured, these two men with another American, four British soldiers of the Middlesex Regiment, and one English-speaking Chinese, escaped from the island. Each man was armed with a rifle, and they had a limited supply of ammunition. Under cover of darkness they secured two small row-boats, and, with little food, water or clothing, they pushed off from the shore and started out on the great ocean on an adventurous journey, prefering the perils of the sea, and even the risk of death, to the alternative of falling into the hands of the Japanese.

Without chart or compass, they pointed their unsteady craft in the direction of what they believed was the mainland, and began to pull for the shore. Minefields were passed by, with the danger of striking one and meeting a watery grave. Japanese searchlights occasionally played upon the water, but their little craft were not detected. On they rowed and paddled until finally, while it was still night, land loomed up in the darkness, and presently the men stepped ashore, hungry, tired and stiff from their cramped positions. The boats were abandoned and the men, leaving the shore, walked inland until they found a sheltered nook among the rocks, and there they lay down for a few hours of nervous rest.

Shortly after dawn, their Chinese friend left them behind and went in search of food. When a few hours later he returned with some

raw, sweet potatoes, he brought the disappointing information that they were not on China soil, but on the large island of Lantau, which is in plain sight of Hongkong. This was sad news indeed. It meant that another journey by sea, and quite a long trip overland, would have to be taken before Free China was reached. Still more startling was the news that a small garrison of Japanese troops were stationed on the island. Chinese guerrillas were also there, carrying out night raids against the invaders. However, the Japanese had won the favour of the fishermen and peasants, and, in return for small payments of cash, these were acting as spies and giving information to the Japanese, which was seriously hampering the guerrilla campaign.

For the next five weeks, the little group of refugees were to pass through David's experiences when he was "hunted like a partridge in the mountains." Life was to be a game of hide-and-seek, and only those who learned to play the game well were to get away alive. Daily, the group had to forage for food, and in so doing they were often seen by the local people. This brought them into serious danger, for on each occasion only a short time elapsed before the Japanese were on the scene, looking for the wanderers. On two occasions the group avoided capture by firing on their pursuers and killing several of them. To most of the company, however, this was only lengthening the short span of time before the Japanese would take revenge in a cruel and bloodthirsty manner. The ammunition which the refugees carried soon gave out, and as the rifles were of no further use they were smashed over the rocks and thrown in among the bushes. Now life could be preserved only through flight.

It soon became apparent that, with peasants scattered in many places throughout the island, the men made too large a crowd successfully to escape detection very long. They therefore decided to separate into two groups, the four British soldiers going together, and the Americans and the English-speaking Chinese forming the second party. After separating, the two parties never met again. For a time, the American party roamed the hills and vales together. Nights were spent in lonely huts or isolated houses. Occasionally a small temple on the mountain-side offered a temporary lodging place, and the priests, instilled with the horror of shedding blood, were usually kind and hospitable.

This roving life of hardship and danger, days of dread and uncertainty, and nights of apprehension and haunting fear, began to sap the strength of each member of the party, and presently one of them, a man weighing 225 pounds, went down with a burning fever. For a few days he bravely plodded on with the others, but a failing appetite and growing weakness soon brought him to a standstill. He could go no further. Coaxing was useless. Quietly the sick man told his companions to go on without him. He was too heavy to carry, and to remain together might lead to the capture of them all. He would find the nearest village and give himself up. The following morning the sick man repeated his determination to drop out of the race, and, without further word, he arose from his

pallet of straw and walked slowly away. It was a sad parting. His two companions watched him with sinking hearts until he was lost to sight among the bushes.

THE following days were filled with hardship and trials. Food consisted chiefly of raw, sweet potatoes. When opportunity presented itself, the potatoes were roasted in the ashes of a faggot fire. In this way they were more palatable, even though often unwashed and covered with ashes. Finally, the two lone refugees got in touch with the guerrillas, and from that time onward their lot was not quite so trying. The guerrillas treated them as blood brothers. They gave them of their food, shared their meagre bedding and afforded them protection by day and night. They roamed the island together, going from one secret rendezvous to another, and, through their splendid spy system, were able to evade the Japanese at every point. It was from the guerrillas that the men learned the fate of their sick companion, and the four British soldiers.

After separating from his companions, the sick man, still burning with fever, dragged himself wearily along various trails until he finally reached a seaside village where Japanese troops were stationed, and, walking into their camp, he fell exhausted to the ground, and gave himself up. Mercy was not to be shown to him however. He was sternly interrogated, and, when from sheer exhaustion, his answers were unintelligible, he was roughly handled. Finally, with hands firmly tied behind his back, he was put into a small gasoline patrol boat, which at once put out to sea. In a very short time the boat returned, but the prisoner was absent. The guerrillas said that he had evidently been thrown overboard and drowned. To a lonely wife or an aged mother in far off America, the husband and son may be considered just as "missing," with thousands of others, while, for the present, the curtain of secrecy draws its kindly folds across the mystery of life.

The four British soldiers, one a mere boy scarcely out of his teens, and the others a little older, all in the prime of young manhood, were known only by their Christian names, Tom, Dick, George and Wake. Tom was a veterinary surgeon. Just how long these men succeeded in evading capture is a little uncertain. It would appear that they retained their freedom, at most, for two weeks. These two weeks were doubtless filled with privations and sufferings. Finally, they fell into the hands of the Japanese. Their end was even more ghastly than that of the first captive. Just what they endured before the end came will never be known. The guerrillas said that they were kept in chains for a few days. During this time, the Chinese living in the neighbourhood were notified that a public execution would take place on a certain day, and crowds of Chinese gathered at the village where the prisoners were held. When the hour for execution arrived, the unfortunate young men were brought forth, bound and heavily guarded by Japanese soldiers. Surrounded by a ribald crowd of laughing, jesting men and women, the four men were made to kneel on the ground while, one after the other, their heads were chopped off.

[*Continued on page* 383.

¶ *This description of Madagascar is of topical interest and comes fittingly from the pen of the General Secretary of the London Missionary Society, which has done invaluable work in that great Island.*

Madagascar Described

By A. M. Chirgwin

THE seizure of Madagascar is one of the most dramatic surprises of the war, and may even prove to be one of its turning points.

For more than two years Madagascar has been a sealed island. At the time of the fall of France a curtain descended and cut it off from the rest of the world. All export and import trade ceased, the coming and going of people stopped and the only regular means of communication with the outer world was by cable. What was happening behind the curtain no one clearly knew. And now suddenly the curtain is lifted and Madagascar is lined up with the United Nations.

Madagascar has never received the recognition that is its due. Always overshadowed, both on the map and in the mind, by the sheer bulk of Africa, it tends to be thought of as "just an island" or as an appendage to the African continent, whereas it is 1,000 miles long and the third largest island in the world, and its real affiliation is not with Africa but with Asia. The war, however, has rescued Madagascar from oblivion, by bringing the Allied supply-routes for India, the Persian Gulf and the Red Sea close to its shores, and by making it the scene of a daring invasion.

To enter Madagascar from Africa, as most travellers do, is to step into a new world. In Africa there are lions and elephants, koodoo and giraffes, and many other kinds of big game ; while in Madagascar the only wild animal is the lemur, a lovely little bright-eyed creature, half monkey, half squirrel. In Africa there are pythons and cobras and other poisonous snakes ; in Madagascar there are no deadly snakes at all. In Africa the huts in which the people live are always round ; in Madagascar they are always square. In Africa the people are black with short kinky hair ; in Madagascar they are brown and their hair, or at least the women's hair, is long and straight, so long that they can sit on it and so straight that they twist it into plaits to make it curl.

The coastal area is low-lying, hot and steamy, and the foliage is rank and tropical. Great raffia palms grow, and mango trees and graceful bamboos. Butterflies are everywhere, and all sorts of birds. Budgerigars flit across the traveller's path ; blue jays flash by in the sun ; and the lovely cardinal bird, in its flaming scarlet coat, swings on the top of a bulrush nearby.

Most of Madagascar is on a plateau three or four thousand feet above the sea. On these stretching uplands great herds of cattle graze, while in the irrigated valleys rice grows freely. Taken as a whole the

island is thinly populated, there being less than 4,000,000 people to 228,000 square miles, or slightly more than 15 persons to the square mile. Hitler is said to have had his eye on some of these more sparsely populated areas as a dumping-ground for Jews. The population gets denser, however, nearer to the capital. In the central province it is at least as dense as in the average rural area in the tropics, while within a twenty-mile radius of Tananarive half-a-million people live. In this part of the island there are villages every few miles along the road. If it is market day there is much coming and going. Bananas and mangoes, sweet potatoes and rice, grass mats and earthenware pots are set out for sale. With the men in their white lambas and the women in their brightly coloured skirts, a Malagasy market always presents an animated scene.

Antananarivo, or Tananarive, as the French call it, is built on the sides of a ridge that rises steeply out of the rice-swamps. And crowning the highest point is the old royal palace, now a museum. In the whole city there is scarcely a quarter of a mile of continuously level road, and not even San Francisco has steeper streets. The Malagasy houses seem to cling on to the slopes of the ridge, and dotted about amongst them are modern houses in the French style. There are glass-fronted shops where Paris frocks and high-heeled shoes can be bought, and across the road are little stores where they sell home-made lambas and straw sandals. In the street motor-cars and bullock-carts jostle one another and on the pavement one group of men will be talking French and wearing Paris-made suits and patent leather shoes, while the next group may be speaking Malagasy, walking barefoot and wearing lambas round their shoulders.

Tananarive, which is about the size of Reading or Rochdale, is linked up with every part of the island by a network of roads. Roads are probably the greatest contribution the French have made to Madagascar. They know that there are few more effective civilizing agencies; they know that commerce of ideas as well as of commodities springs up whenever a road is built.

IN colonial policy, as well as in road-building, the French are the residuary legatees of ancient Rome. Their practice is to grant citizenship, with its attendant privileges, to a certain number of chosen individuals. This, in course of time, comes to be regarded as a coveted distinction, and it is not uncommon for a Malagasy to affirm with obvious pride, "I am a French citizen." It is like the claim made by St. Paul, who though a Jew by race and an Asiatic by birth was yet a citizen of Rome.

The same policy is pursued in the field of education. The French believe that it is their mission to spread French culture, and they regard the school as the most effective means to that end. A visitor to a school in Madagascar would find that it is run just like a school in France, with the same subjects and the same methods. French is the medium of instruction, except in the elementary classes; French history and French literature, not those of Madagascar, figure in the curri-

culum ; and the possession of the French *brevet* is the sole avenue to advancement. The educational ladder in Madagascar is an entirely French one and its topmost rung is admission to the universities and learned societies of France.

The majority of the Malagasy people are not African either in appearance or in blood. They came originally from Malaya, bringing a strong Polynesian strain with them and since that time they have been considerably Arabized. The Hova people, as they are called, conquered the aboriginal inhabitants, imposing their language and culture on the whole island and maintaining their rule till the French conquest in 1895, when they turned their keen minds from the business of government to that of trade. They have now become a nation of shopkeepers.

TO find the present-day representatives of the aboriginal inhabitants it is necessary to visit one or other of the mountain or forest tribes, as, for example, in the Ikongo forest on the *falaise* where the high plateau falls away towards the east coast littoral. The Ikongo forms part of the great forest-belt that stretches for some five hundred miles from north to south, and about fifty from east to west. The people are Tanala or Betsimisaraka or Sihanaka. They are negroid in appearance, dark-skinned and fuzzy-haired, with scant clothing and little brimless grass hats that look for all the world like inverted basins on their heads.

The population, which numbers close on 4,000,000, includes 25,000 Frenchmen, 8,000 Indians, 3,000 Chinese and a few thousand others. Fully ninety per cent. of the Malagasy are pro-British. To a large extent this is the unsought result of the presence and popularity of British missionaries for well over a century. The Indians and Chinese are for the most part well-disposed, while the vast majority of the French *colons* desire friendly relations with Britain.

When France fell, the Governor-General, M. de Coppet, was a firm friend of Britain and a convinced believer in *l'entente*. He was quickly replaced by M. Cayla, who had been Governor-General some years earlier. M. Cayla's return marked the beginning of a definitely anti-British régime. The civil service was thoroughly combed and the local press was used to stir up anti-British feeling. In all probability this did not go very deep and was more official than popular. British people in the island suffered no personal ill-treatment, though they had to conform to certain requirements and they found it wise to walk discreetly. After about a year M. Cayla was recalled, for what reason has not yet transpired, and M. Annet, the present Governor-General, was sent out to take his place. M. Annet, who is not so pronounced in his anti-British views as his predecessor, is said to have relaxed some of the rigidity of M. Cayla's régime, but as a loyal servant of Vichy he felt he had no option but to offer resistance to the British landing at Courier Bay.

In all, there are half-a-million Protestants and half-a-million Roman Catholics in Madagascar. The former are served by seven missionary societies, three British, two American, one Norwegian and one French, while the Roman

Catholic missions are entirely French and entered the island shortly after the French conquest in 1895. Some idea of the strength of Christianity in Madagascar may be gained by climbing on to the roof of the old Royal Palace which crowns the hill on which Tananarive is built. From that vantage point it is possible to count at least 100 churches. To be present in the capital at the Malagasy equivalent of the May Meetings is to gain another unforgettable impression of the vitality and influence of the Christian Church in Madagascar.

It is easy, however, to be misled by these facts. For Madagascar is a land of contrasts and it is possible, in a few hours' motor ride from Tananarive, to be amongst forest or mountain tribes who are not only primitive but also largely non-Christian. The explanation is to be found in the fact that Christianity was first offered to the Hova people who occupy the centre of the island, and after a period of persecution was accepted by them almost as the State-religion. It was not till much later that the Gospel was taken to the other and less advanced tribes of the island. To-day in the central part of Madagascar the Christian Church is almost entirely self-supporting, self-governing and self-propagating. It has close on 1,000 ordained pastors and some 5,000 unordained preachers and catechists, who provide the leadership for the large Churches which are to be found in all the towns and most of the villages. The Malagasy Protestant Church also has a Home Missionary Society of its own for the evangelizing of the more neglected parts of the island.

This definitely Christian work, whether in town churches or in forest villages, is not likely to be interfered with in consequence of the British occupation.

A stirring tribute to what one man accomplished

Pioneering in Madagascar

In a letter written by a Malagasy on the death of William Kendall Gale, who started over 200 Christian Churches in Madagascar, the writer says :

"We think of the work achieved by 'our father.' Wherever there was a human habitation in the Marofotsy land, even to the smallest hut built of grass and leaves, there he stooped to enter. He climbed steep mountain tracks beneath the scorching sun ; he descended into deep and silent valleys ; he cut his way through pathless jungle and forest ; he waded the swamps ; he endured exhausting heat and perilous journeys, that he might seek and save us."

The above extract is from a most fascinating book which describes tribal life in Madagascar.*

* *Church Planting in Madagascar*, by W. Kendall Gale. Published by the Livingstone Press and World Dominion Press. Price 1s.

Providing literature for our troops in the Middle East.

The Near East, The War and Literature

By H. E. J. Biggs

WE are coming to realize, perhaps belatedly, that it is ideas that dominate in the world; it is by the spread of great ideas that masses of men can suddenly be galvanized into action at the required time and history is made. Or, to put the point from another angle, we realize more clearly in these war days that a man's greatness is measured, not by the number of acres over which his legs can stride and say "Mine," but by the matters over which his mind can rove and say "I know." In the not-far-distant future that man will be called great who can conjure up the most faces before his mind's eye and truly say "These I love." Here we have, in the proverbial nut-shell, the stages in development of the standards by which men judge greatness in their fellows.

The aim of Christian literature in all lands, and not least in the Near East, must be just this—to cultivate the mental and intellectual, the spiritual and emotional faculties of men. The East has always reckoned as great the man who possessed little but his loin-cloth and beggar's bowl, but whose spiritual possessions were the envy of his less fortunate brethren.

As we look back into the history of missions, we find that all the great missionary giants and pioneers of the early and middle years of the past century used literature as the spear-head of their attack; they were themselves both writers and distributors, and most of their work still remains to-day as the pride and envy of those who humbly follow in their train. Then there seems to have followed a period when institutional work, hospitals and schools, came to the fore and literature work suffered somewhat of an eclipse. The present stage in the development of missionary work, that of Church-building and the training of pastors and evangelists, together with the deepening of the spiritual life of the converts, calls for a new and vigorous forward movement in literature work to meet this new need.

Tracing this idea through the work of the Church in the Near East we see that the same thing has happened. May I illustrate from the work of the Church Missionary Society? We find that as far back as 1815 the Rev. William Jowett was in the region as its "literary representative," with instructions "to enquire into the state of religion in the Levant, and to suggest methods for translating and circulating the Scriptures, and other ways of influencing the Oriental Churches." He was "to prepare for the establishment of a printing press in Malta . . ." The Rev. F. A. Klein and others followed, who were also great literature missionaries. The period of decline in production and circulation which then set in was brought to an end when Canon W. H. T. Gairdner and his collaborators entered the field. From this time on the work grew apace till it came to be more than the Church Missionary Society could cope with and the Society for the Propagation of Christian Knowledge stepped in with a generous

subsidy by which, from about 1925 till now, the work has gone from strength to strength. In 1940, 1,028,424 pages of Christian literature in Arabic were distributed from the Cairo centre; in 1941 this rose to 1,716,303 pages, an increase of 71.26 per cent. This latter year was not only a peak year for distribution, but also the first in which distribution exceeded production.

LET us retrace our steps a little. In 1939, when war broke out, it seemed to us in Cairo that the chilly blast of war would strip this tree of its fruit, if not of its leaves also. One by one countries to which our literature went came under the influence of the war; our normal route for distribution, the post, became impossible, and a paper shortage was predicted. Then, when Italy came into the war, the whole of the north coast of Africa was closed to us; so we tried the east coast, for example, Zanzibar and other regions, where some Arabic is spoken. This area did not, however, open up till quite recently. Then Syria became embroiled, and that market temporarily closed, but we found that the Netherlands East Indies were getting interested in our pictures, and, to a lesser degree, our books, so we extended there.

By this time Cairo had become the centre of an ever-growing force of British and Dominion troops. They and their Padres needed books, and still more books. Our English work had amounted to little more than the sale of a few English books each year until the war began. As if by magic this side of the work sprang to life. Men and women of the forces wanted religion; it was on the map and many found that they had left their prayer-books at home. As one man confided in my wife: "It has taken the desert to bring me back to God."

Our Churches began to fill up; the Cathedral in Cairo has an evening congregation of anything up to one thousand men and women of half-a-dozen nationalities, and they all needed books. Padres came home from Greece, Crete and the western desert having lost all their worldly possessions, and needed new books to set them up. Candidates for ordination, temporarily in the forces and with slender incomes, wanted to continue their studies. We came to an arrangement with them to take back books after they had read them and allow for them on the purchase of fresh ones for study. Our turnover jumped from a pound or so for English books and pictures in 1939 to £242 in 1940 and then shot up to £1,030 in 1941.

We opened book-stalls in all the Churches in the Diocese of Egypt and in some other centres. Some, who had members of the forces frequently in their houses, took books for sale to them. The bookstall at the Cathedral was much appreciated and large numbers of books and pamphlets were sold each week. Here, an interesting point was revealed. At first I selected many small pamphlets (working on my experience and discussions in the last war) such as *Are Miracles Possible? Is the Bible True?* and a number refuting atheism, agnosticism and the like. These booklets did not sell so well as books of devotion and how to understand the Gospels. One of our best sellers was *How to be Happily Married*. My experience

with the troops later showed me that the real problem was not: "Is Christianity true?" but, "How can I live the Christian life?"

Study groups, and meetings of the newly-formed "Cathedral Fellowship," revealed the fact that men needed to discuss these things relating to the practical side of the Christian life, and many other things some of them had never thought of before. For instance, "Shall I say my prayers in the hut or tent and stir up persecution and put men against me, or shall I go and do it unostentatiously somewhere else?"; "Is it not better to do it openly in the presence of my room-mates as a witness?" One of my friends solved the problem by walking up and down between the huts to say his prayers. He was not then raising trouble in the hut, but all who saw him knew what he was doing. The Sergeant-Major met him one day with: "Bryan, if you are doing what I think you are, well carry on." All these men needed books to help them witness.

We were continually being consulted on matters of printing, production and "make-up" of all sorts of books, pamphlets, prayer-cards and services. We published several things for the Coloured troops from the Union of South Africa, including a 15,000 edition of a Sesuto hymn and prayer booklet. Later on, the mission in the Sudan asked us to produce various books in Sudanese dialects.

Meanwhile, our Arabic literature was still going to Palestine, Syria, Iraq, the Arabian side of the Persian Gulf, and throughout Egypt, to towns and villages, to the cultured and the *fellaheen*, through the post, by the hands of missionaries, and, most of all, by the work of our indefatigable colporteurs. An indication of the vitality of the Arabic work is to be found in the minutes of the last two meetings of the Diocesan Literature Committee held last April, where we find that it was decided to print at once three books already translated into Arabic and ready for the press, and to proceed with the preparation of six more at once; thirteen others in various stages of preparation were also discussed.

ALL these books set out to expound the great Christian ideas and ideals—theological works, commentaries, biographies, stories for children, health and welfare books. Under the influence of a great idea, men have climbed mountains, reached the poles, discovered life-giving drugs, built empires, founded Churches. We are only going to build a better world after the war if we spread the truth *now*, and the best way to do it is through good literature; these books must be in a man's own native tongue, whether he be Egyptian or English or Sudanese. In the western desert in periods of waiting our men need reading matter. Once I asked a friend who had been out there a very long time, and had done great work for the Master, what the boys read, "Anything," he replied. "They will read the back of a tram-ticket if they have one." What a grand opportunity lies before the literature missionary if the world is his parish!

Amidst all the currents and cross-currents, tides and counter-tides, we Christians must keep one thing clear in our minds: we have the solution to the world's prob-

lems, and the dynamic to make our vision for the new post-war world come true. Jesus Christ Himself has promised to send us the Holy Spirit to lead us into all truth and to be our Comforter (the one who fortifies). Judging from the number of Padres who came to us asking for books on Christian Science, Astrology and similar quack remedies for a stricken world, one cannot but feel that there are numberless currents and tides flowing in the Near East.

Every individual Christian—man or woman—must take his or her share in the responsibility of making known far and wide the solution to problems, be they personal, national or international. Our witness must not be to a vague social Gospel, which may be a substitute for a real experience of Christ, but to a clear experience of souls re-made in the name of Jesus Christ. In my experience, a book will often help to carry on the work when a personal conversation has ended, a book will penetrate where the human voice cannot reach ; you cannot argue with a book, you must either finish it or throw it away. Even then someone else may pick it up and read it. In Persia I have known of Bibles and portions being bought for the sake of the cover and the contents thrown on a shelf, only to be discovered in later years and the message accepted. His word never returns void.

DEHYDRATION

Two ounces of Irish stew will feed three Irishmen. Seventy pounds of potatoes can be compressed into a nine-pound tin. This is the day of digests. A writer acknowledges the clever feat performed by the *Readers' Digest* in compressing a long article of his into a nut-shell. We find that *Digests* can be further digested, and one day someone may cover the world's output in a *Digest of Digests*.

There was once a loquacious lord who was likened to the village pump :

> " That up and down its awkward arm doth sway
> And spout and spout and spout away
> In one weak, washy, everlasting flood."

He is not without successors even in these days. In literature, however, Sir Walter Scott's forecast in *Rob Roy* is coming true :

" The library at Osbaldistone Hall was a gloomy room, whose antique oaken shelves bent beneath the weight of the ponderous folios so dear to the seventeenth century, from which, under favour be it spoken, we have distilled matter for our quartos and octavos, and which, once more subjected to the alembic, may, should our sons be yet more frivolous than ourselves, be still further reduced into duodecimos and pamphlets."

HOWLER FROM NIGERIA

During the English lesson in a little mission school, a pupil read out from the text-book : " Mungo Park set out, taking his baggage with him." The teacher explained that " baggage " meant a " worthless woman." And he had at least the partial support of Chambers' Dictionary !

Chinese men are, generally speaking, free from that touch of jealousy which marks the men of some Western nations in regard to women's activity in fields reckoned to be outside their sphere.

Three Remarkable Women

By Mildred Cable

A RECORD of that most remarkable Chinese family of which Madame Chiang is a member has recently been published in a volume which bears the title *The Soong Sisters*. The book is deeply interesting, for the influence of these three different sisters is widespread, and, individually, they represent three different schools of thought. There is no doubt that the Chinese admiration of certain heroines who saved their country in hours of crisis has centered upon this family as representative of all that is best in China's womanhood. Madame Chiang, especially, has won the love of her people, for she has shown herself, not only to possess the qualities of statesmanship, but to be a lover of the masses whom she is trying to serve.

How can Madame Chiang and her sisters be accounted for, and how is it possible that, in an Eastern country, one family should produce three women able to rise to positions of such influence? The answer is to be found first in her family life and in the traditions of her home, and secondly, in the fact that Chinese men are, generally speaking, free from that touch of jealousy which marks the men of some Western nations in regard to women's activity in fields reckoned to be outside their sphere.

Madame Chiang's father began a remarkable career when he was still a small boy serving in a Chinese store, by running away to try to get the education he coveted. Discovered as a stowaway on a steamship, he was brought before the captain, who liked the boy, was kind to him, and, when they reached America, handed him over to some Christian friends who were willing to care for him. Thanks to this help, he secured the education he desired, and, moreover, became a Christian and learned to love America and the ways of the Americans.

In 1886 he was back in Shanghai, where, for a time, he taught in a denominational mission school, but he soon found himself at variance with the superintendent of the mission work, and he wrote: "When the fullness of time has come, I will shake off all the assuming authority of the present superintendent, in spite of all his protestation and his detestation of native ministry. The 'Great Mogul'* was the man who wanted to dismiss all the native ministers from preaching a year ago, and he is the man who ignores my privileges and the equality which I am entitled to. I don't like to work under him. I will apply for transmission to Japan."

Soong's character was deeply influenced by these experiences of his youth and he thought of the States of America as a land where

* The term "Great Mogul" is still frequently in use among the Chinese, in speaking of Western missionaries whose methods appear to be arbitrary and overbearing.

he was mentally at home and where he wished his children to be educated.

THE woman he married came from a Christian family, and one, which, in accepting Christianity, also adopted progressive views on education. Her parents upheld the standard of morality as laid down in the ten commandments of God, and also "treated their children in a manner absolutely free of sex prejudice." Thus, this Eastern Christian family showed itself more completely liberated from the last remnants of heathendom than many Western families are to this day. The daughter who married Mr. Soong was a woman of strong religious convictions and great faith in the power of prayer, and she brought up her own children with spartan severity. In character, the three girls were all very different, and Mr. Soong, viewing a foreign education as one of the means of liberation for China, determined to give them the best that could be obtained.

Years passed by, and one of the sisters married Mr. Kung, a Christian man, who, at that time, was in charge of the Y.M.C.A. work in Japan. Later, he became China's Minister of Finance and was chosen to be China's representative in London at the Coronation of the King. The other sister shocked her parents deeply by marrying Dr. Sun, leader of the Revolutionary party, while his own wife was still alive. She is devoted to his memory and to the principles which he laid down, principles which have altered the outlook of a nation of more than 400,000,000 people. Many Westerners do not agree with the *Three Principles of the People* which Dr. Sun published, and in which he expressed his views, but the fact remains that the principles have exercised such an influence on the people of China that they can never be the same again.

Then the question of Mayling's (the third and youngest sister) marriage arose. Chiang Kai-shek, the man of her choice, was not a Christian, and the marriage of her daughter to one who did not profess her own faith was deeply distressing to Mrs. Soong. In order to escape the interview in which she knew that her consent to the marriage would be asked, she went to Japan on the pretext of taking a holiday, but Chiang followed her there. She asked him if he were willing to become a Christian, and she was deeply thankful when his answer was that he was ready to study Christianity and accept it if he were convinced. The fact that he did not promise to become a Christian *in order to marry her daughter* made a favourable impression, and, in the end, she gave her consent. The outcome of that marriage is known everywhere, and the influence exercised on Chinese national life by Madame Chiang is incalculable.

No instance of this far-reaching influence is more remarkable than the sane and balanced judgement with which she met the crisis which occurred with the kidnapping of her husband the Generalissimo. "The news was broken to me by Dr.——," she writes, "'There has been a mutiny,' he said, 'and we have no news of the General: all telegraphic and radio communication is cut.' Rumour supplied at the lack of news and found credence and publicity for the scream

ing headlines . . . I hastened to Nanking and found official circles in a state of high tension, and I was regarded as a woman who could not be expected to be reasonable in such a situation."

There were stormy conferences. Madame Chiang pleaded for calmness and for cool judgement. Her husband had been kidnapped and was in grave danger. "Perhaps the other side have a grievance," she said, "let us discover in all humility what it is, and put it right. Do not let us fight if there is a way out of it."

Later on, the situation became further complicated by impertinent telegrams from Sian. It was said that General Chiang Kai-shek was dead : in fact, everyone was pessimistic except Madame Chiang herself, who, in the midst of all the trouble, still believed that sincerity and truth would establish good understanding. "The kind of diplomacy which depends for success upon securing advantage from shrewdness and skilled double-dealing never made any appeal to me. Sian has deepened that conviction. I felt that there must be a way out of the black, ugly, desperate situation if I could only make people see it ! "

At last she went herself to the danger zone and when she saw her husband, she was able to tell him how the Chinese were waiting for his release and "weeping as children for a father." The end of that story is well known. The General and his captors reached an understanding, mutual trust was established, and, from that hour, they all met the aggressor as one.

If Madame Chiang had failed, or if there had been no soft answer to turn away wrath, the subsequent history of China would have been very different from what it is today : civil war would have rent her people and Japan might have scored an easy victory. "God is with us," said Madame Chiang, "and I believe that trust in God will deliver us."

Long years ago a Christian captain of a small vessel was kind to a stowaway on his ship and told him of Christ. That was the first link in the chain of circumstances which we can follow to the year 1942, when a gracious woman, recognizing the position to which she was called, lifted up her voice for righteousness, sincerity, truth and justice, and has given of her life and strength to save her people in their suffering. She has rallied around her many like-minded men and women, who are ready to work for their country in its hour of need.

Madame Chiang and her sisters have yet to face many tests and perhaps severer problems concerning their country. The war is not yet over, but if unity can be maintained in the country and any differences that may arise between the various parties can be merged in a common loyalty, the people of China will have won the greatest victory, for they will be a united people, and, by their suffering, they will have gained the right to an important place among the nations.

As for Madame Chiang herself, she finds the strength and courage she needs in the God of her parents, and her inspiration for service comes through prayer and faith.

Europe

EUROPE'S only hope lies in the radical awakening of the Christian Church. Europe was reborn when the Reformation leaders, Luther, Zwingli, Calvin and others, realizing how far the Church had drifted from Apostolic truth, and stirred by a general demand for emancipation from the tyranny of both Empire and Church, supplied the spirit which turned what might have been only a great humanitarian movement into a spiritual conflagration which swept like a prairie fire over Europe.

The Churches of the Reformation had to translate their original inspiration into the life of their own time. Looking back, a considerable measure of achievement can be seen. But the Christian conscience gradually grew more enlightened. Evangelistic, educational and medical services ; the suppression of the slave trade ; the rise of the International Red Cross, and many world Christian Associations gave evidence of the growth of the new spirit. The lessons of experience are of supreme importance in any programme of recovery. What lessons can we learn from the Reformation for our present situation ?

In answer we might point to the dominating place which the Bible and its central message took ; the personal spiritual convictions of its leaders ; the fact of their youth and their sense of responsibility to their own generation.

The sale of the Bible in recent years has increased beyond anything possible at the time of the Reformation ; this increase is to be found in all Churches, including Roman Catholic and Orthodox. There is evidence that it is being read and its central message rediscovered in many unexpected quarters. A new consciousness of God, of human sin and redemption, is being born again. Much of this has been outside the official Churches, among the great Churchless multitudes of Europe, and it is difficult to say how far this new apprehension will affect the old organizations. A study of national Church situations is not too reassuring, and the cases of Norway, and, to some extent, Holland and Czechoslovakia, are exceptional. Nor is it easy to match the quality of spiritual experience and deep personal conviction of the Reformers with what we find to-day.

The very gravity of the need may produce the leadership required, or it may be that the leadership of the group will replace the old individual leadership. Whether by individual or group, however, the fact of the youth of the Reformation leaders is of supreme significance. It was a youth movement, and we are convinced that the challenge of to-day can only be met by the enthusiasm, faith and courage of youth. Youth also has an intense sense of the need of its own generation. It is always aware of the urgency of getting things done. Apart from their contribution, there can be no new Reformation, and the tragedy is that so many are laying down their lives on the field of battle and will not be there when the new tasks have to be faced. But their sacrifice increases the responsibility of those who survive.

New hope for Europe centres around a rediscovery of the central

y Hope

message of the Bible, and the awakening of the consciousness that God in His redemptive power is central to the life of men. This hope calls for creative spiritual leadership, of which youth must form the main element, and which must address itself entirely to the need of the present generation.

There are elements of hope also to be found in the beginnings of the recovery by the Church of a New Testament outlook in the three directions of evangelism, unity and revelation.

Evangelism in the foreign missionary enterprise has been instrumental during the last hundred-and-fifty years in bringing about the creation of Christian Churches in most parts of the world. This movement was impelled during the last generation largely by the work of youth movements : the Student Christian Movement, the Young Men's Christian Association and other similar movements. The experience of these movements was largely responsible for the rise of the œcumenical Church movement, the various aspects of which are known to most of us. The point to stress is that the inspiring cause was the note of evangelism, sounded mainly by youth. The Church is placed in the world to proclaim the Gospel, and where this central mission is neglected, spiritual disaster follows. There has been also what amounts to a rediscovery of the supernatural basis of this Gospel.

It is encouraging to find in many directions to-day a growing concern in face of the immensity of the post-war task. For example, the London Missionary Society has published a daring policy of advance, which is intended for study, prayer and action. It is pointed out that, at the outbreak of war, the Church was faced with three possible lines of action :

"(1) An attitude of despair, which would lead to withdrawal and defeat ; (2) an attempt to hold on to its present work and keep the task going ; and (3) an acceptance of the power offered by God to turn this world disaster into a day of opportunity, and to offer itself anew to Him for the fulfilment of His purpose. The London Missionary Society has chosen this third way, and it has planned a New Advance."

In some ways the most startling section of the declaration is that which deals with Europe after the war, and which discounts the distinction between "home" and "foreign," and takes a world view. "Never was there such a 'Dark Continent' as Europe to-day." This argument finds support in the valuable War-Time Survey which has just been prepared by the Rev. Alexander McLeish, entitled, *Europe in Transition.** He says :

". . . at a time when a new order has to be planned for the economic and political life of Europe, it is inevitable that the need of a new beginning should confront the Christian Churches. If the Churches should fail to present a united front, there is little hope that the nations will do so. In spite of all their weaknesses, the key to the situation, in large measure, lies with the Churches."

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* *Europe in Transition : The Churches Face the Future*, World Dominion Press, 1/- [1/1½d. post paid].

The writer of this article has the distinction of being the first Negro President of the Oxford Union. His voice has been heard on the wireless in a broadcast to the West Indies and West Africa.

The Future of Colonial Development

By J. Cameron Tudor

AMONG the problems destined to occupy the energies of post-war builders, there is none so complex and yet so vital as the future of the Colonial Empire. Since it is obvious that the lessons taught during this war must not go unheeded, then it is naturally assumed that the future of the Colonial Empire cannot be left to such agencies as "chance" or "evolution." When we consider that most people happen to be fighting this war from a utilitarian point of view, we must not be surprised that the colonial peoples think of their own self-interest, however unenlightened it is judged by others to be.

If you believe, as I do, that all institutions undergo change and are succeeded by ways of life more appropriate to new times, then you cannot doubt that soon there will be need for radical change, on the part of Great Britain, in her colonial policy. We can safely say, empirically, that there has been a general worsening of social and economic conditions among the colonial peoples since the last war. The reason for this is not to be found in such concepts as "unfavourable trade conditions," and "world economic depression." Though these undoubtedly co-exist with the low standard of living in the Empire, they are not its cause. Rather they follow naturally from it.

There is, I have discovered, much confused thinking over the question of Empire in this country. This is perhaps natural, since very few people view the matter in an objective light. Some look upon it as something which Providence, in a moment of singular generosity, bestowed on the English race. Others view it as a dishonourable episode in British history. Still others ignore it altogether, thinking that it is not worth the mental energy of British tax-payers.

The British Empire is neither a providential dispensation nor a fortuitous concourse of atoms. Students of history will agree with me that the Colonial Empire is a historical development: historical in the precise sense that its origin is at a particular turning point of English history. It is, therefore, necessary to understand how this process began, and the various stages through which it has passed. For, unless we are clear about the nature of the Empire, not only shall we not be able to recognize the need for a change of policy, but also we shall be unable to decide which policy to apply. Our task, therefore, is to trace as briefly as we can its most important stages and then to make suggestions for future policy.

The Empire began with the recognition of the need for an outward thrust of British capital. This was made easy through the expansion of sea power. The effort started with trade as its main motive for nearly two centuries. After that phase came the political penetration and seizure of overseas countries and the relentless ex-

ploitation of resources and people. Towards the end of the eighteenth century remorse set in, and in the last century there has arisen the conception of a mission and the spread of the idea of freedom, justice and peace.

IT is, at present, an ethnological museum, ramshackle in some parts, orderly in others, beneficent and progressive in a few, reactionary and backward in most, now showing signs of advancement, now slipping rapidly into chaos. It is this piebald organism of human endeavour and sloth, of triumph and failure, comfort and dire misery, that the builders of the new world will have to consider. They will have to sever mercilessly every tentacle which obstructs progress, while encouraging every tendency which will lead the colonial peoples into the light of human advancement.

I propose to divide the British Colonial possessions into four categories, corresponding more or less to the degree of political advancement in those colonies :

(*a*) *Ceylon and Burma.*—Since the publication of the Atlantic Charter, there has been a consistent demand in almost every colony, but particularly in Ceylon, for the formulation of a Colonial Charter declaring the time and the manner in which it is proposed to concede full political responsibility to those colonies which have earned, through their development, the somewhat dubious benefit of self-determination. There is no doubt that political concessions which have been made in the past to the people of Ceylon have been well justified. And there is every reason for demanding full and complete internal responsibility. In view of the paralysis of statesmanship revealed by the handling of the demands of the Burmese people, and the complete and utter fiasco in which the situation ended, Britain would be well advised that, in order to ensure collaboration with the Singalese, a collaboration which is so essential to the war in the Far East, she should not fail to meet their just demands.

(*b*) *Far East.*—In considering the future of the Far Eastern possessions, which are, alas, under the heel of the enemy, it is important to realize that "prestige rule," and the asserted superiority of white over black, either blatant or disguised, are fortunately dethroned. Moreover, any attempt to revive or institute any system on these bases is fraught with the most incalculable dangers, and might conceivably lead to a third world war, a conflict between the white and coloured races of the world. In economic reconstruction, as I envisage it after the war, it is more than likely that the well-being of these British territories and, incidentally, of the Dutch, will lie in the co-operation with the mighty Chinese nation, the new Japan and, we hope, a resurgent, independent India.

(*c*) *The African Colonies.*—The attitude towards these colonies will provide a touch-stone to the whole future policy of the British Government. The system of trusteeship which prevailed in the past might have been an inspiration when it was conceived that good and beneficent government was judged by the extent to which law and order were maintained in any particular community. To-day, in addition, the social and economic

The
WORLD'S EVANGELICAL ALLIANCE
19, Russell Square, London, W.C.1

A Personal Appeal

Earnest appeal is made to all readers of "World Dominion" to remember the importance of maintaining Subscriptions and Donations to the Alliance, and as far as possible to endeavour to supplement them during this anxious time of war. Help to Evangelical and Protestant Christians, refugees from occupied countries, others under persecution, in want and unable to help themselves; and the furthering of Evangelisation at home and in foreign countries are matters of immediate and urgent importance. The cause of liberty of conscience and freedom of worship is generally in danger from "Catholic Action" and intolerance. The World's Evangelical Alliance is called to maintain and extend its activities at a time when the prayers and gifts of sympathisers everywhere are earnestly sought.

All communications should be addressed to the General Secretary, Mr. H. Martyn Gooch, M.B.E., World's Evangelical Alliance, 19, Russell Square, London, W.C.1. Cheques, Postal Orders, etc., payable to the "World's Evangelical Alliance" and crossed "Barclays Bank, Bloomsbury."

Telephone : Museum 0019
Telegraphic Address : "Christendom, Westcent, London."

welfare of these communities require even more urgent consideration. No one should disagree with the view that, in these matters, and more so in the social field, the same attention should be paid and the same interest taken as is evinced in the development of the more distressed areas in this country.

In this perspective, therefore, the concept of trusteeship has outlived its significance, and the word is no more than a hollow-sounding shibboleth. It is indeed heartening to see that Lord Hailey has recently denounced the term and has now begun to speak of a senior and junior partnership. But it is in the social field that we see the lack of a real forward policy. Hence, in future, the education of West Africans must proceed along the lines best fitted to help the peoples in their political struggle for self-government. There must be a relentless and systematic educational policy preparing them for self-government, which must not be regarded as an evil to be indefinitely postponed. In the Gold Coast, Nigeria, Kenya and Rhodesia, the new industrial and agricultural policies will follow closely as the supplement to the social policy—thus raising the living standards through the application of new technical education in the development of industry and agriculture.

(*d*) *The West Indies.*—The West Indian problems will be different from those of the other colonies, but it is precisely this difference which will render them easier of solution. The central fact is that these territories present a problem not of race relations, but of political advancement. The years of the slave epoch have created a chasm between the Negro and Africa too wide for memory to bridge. Thus, such concepts of indirect rule and trusteeship have no application to the West Indian Islands. Their culture is European, both in form and substance, and self-government, when it comes, cannot but follow European lines.

THE real trouble is that the West Indies have not made the social progress which should result from a hundred years of emancipation. And this torpor is due largely to the political organization now obtaining in that area known as Crown Colony Government. This was a compromise policy which the then Imperial Government devised to meet the new social conditions caused by the emancipation, and as, such, served its purpose fairly well. Thus the Crown Colony system marks an invaluable phase in our development. But the conditions which brought it into being no longer exist. For yesterday's solution is to-day's problem and, if no new solution be devised, will become to-morrow's obstacle.

Thus the present political system in the West Indies is a blind alley. The West Indian is no longer at the mercy of uncontrollable forces. He is politically awake. But since its utility depends on the potential electorate being ignorant and backward, the system, with the stupor common to all out-dated forms, attempts in vain to keep the electorate in that condition in order to eke out its own alleged utility. Hence the social disturbances of recent years. That the majority of West Indians were, until recently, unconscious of the defects of the system, is really its severest condemnation ; the

proof, if any were needed, of the inertia it encourages or omits to dispel.

The future political and social development of the West Indies lies in the revision of the present system of government and in steps taken towards federation and self-government. Local men of talent must be encouraged to fulfil their duties as leaders of the people with full political liberty, and popular education should rapidly be encouraged. It follows from this that economic reform will find sympathy among the people, since such reforms would be the first task of the new political organization. Light industries should be started, and new forms of agricultural technique applied. Thus will our development pro ceed as rapidly as possible with th minimum of strain.

Let me, however, say one thin as regards the future of the Wes Indies. There is no intention any where in those islands to becom the forty-ninth State of America On the other hand, we do no envisage being forever a Britis dominion. It is more likely tha in time we shall seek to identify ou interests with those of our im mediate neighbours, giving up a much of our sovereignty as i necessary for the common weal Thus we shall be an equal membe of whatever association of states w choose to join. In all other respect we shall proceed along the path o our self-development and progress

WHEN I read the foregoing article, some interesting incidents occurre to my mind. Here is one. Some years ago, a visitor to England fron a country where freedom of press and speech was denied, was walkin in Hyde Park, where he saw a crowd surrounding a speaker. Out o curiosity, he joined the crowd and heard the most radical opinions bein thumped home. He saw a policeman hovering around and said to a by stander : " Why does that policeman not interfere and stop that seditiou harangue ? " " Oh," was the answer, " the policeman is there to protec the speaker ! " Freedom of speech and pen is a British tradition.

Having experienced British rule in many of the colonies, I have been tremend ously impressed and highly gratified with its success. Faults and deficiencie are many, but where can perfection be found ? Faced with baffling complexi ties, some of which, as in India, are beginning to be appreciated, the Britis record is amazing. I received a letter from the West Indies recently, tellin me of large sums of money from the British Government for research an welfare work,—and this in war time, when we are being taxed to breakin point ! The British habit of depreciating themselves leads to false assump tions. But sometimes criticism provokes a reaction, as it did in the *Dail Sketch*, of October 14, when " Candidus " wrote a completely devastatin " open letter " to *Life*, on what that magazine had said about Britain, the Empir and America. *Life* has been severely castigated in America itself, and it Editor has written in an apologetic tone. Fortunately for the world and more Christian civilization, the warm friendship between America and Grea Britain grows.

That " most people are fighting the war from a utilitarian point of view does not apply to the allied nations, whose moral fervour eclipses anythin ever known in human history. Looking around the world to-day, I wonde where our esteemed contributor could find an " association of States " bette than the British Commonwealth.

T. C.

¶ *A bitter campaign to suppress one of the Freedoms*

The Atlantic Charter Endangered

By Alexander McLeish.

IT is sometimes asserted, in these days of greater toleration, that the Roman Catholic Church has changed in spirit and method. Evidence, which comes to us from African colonies under Roman Catholic powers and from South America, negatives any such impression. Professor Binchy in *Religion in Fascist Italy* says that the Roman Catholic Church holds itself to be the only repository of Christian truth and that to be asked to be tolerant to Protestant teaching is equivalent to being asked to approve of the propagation of error.

The present campaign against Protestantism in the Roman Catholic press in North and South America finds its explanation in this claim. There is nothing new in the claim and its reassertion is fundamental to the whole Catholic position, and, therefore, to its exponents is a perfectly reasonable proceeding. Protestant activities in South America (which the Roman Catholic Church, after almost total neglect of the needs of the common people for 400 years, still claims as its exclusive sphere) are described as "pernicious," "sinister," "nefarious," "well endowed and very astute." The following "illuminating" statement is credited to Archbishop Sanabria of Costa Rica: "Protestant propaganda has no logical explanation in Christian (*sic*) countries."

Outbursts of Roman Catholic denunciation of Protestantism are generally associated with political objectives; in this instance, it is an attempt to strengthen the position of the Roman Catholic Church by taking advantage of the desire of the United States to establish closer political collaboration with the South American republics. The case in the Roman Catholic press is based on the assertion that ninety per cent. of the people of South America are Roman Catholic, and the conclusion is drawn that, "If the Government of the United States wants to retain the goodwill and friendship of Latin American countries, these pernicious Protestant 'missionary' activities must cease."

The Roman Catholic Church at one and the same time demands freedom to propagate itself in Protestant countries, but denies similar freedom to Protestant Churches in Roman Catholic countries. Wherever that Church can influence the political power, it demands State protection to the exclusion of all other religions. Some of the Roman Catholic papers go so far as to state that it would do so in North America itself if it ever had the power. There is nothing democratic about the Roman Catholic Church. It has been the precursor of the totalitarian form of government. The secular counterpart is the reflex of the religious.

For some time it has been common knowledge that the Spanish organization *Hispanidad**

*The *Consejo de Hispanidad* has had the support of only a few Catholics and intellectuals, and has lost influence. Its place is being taken by the *Falange Exterior*, which is not likely to be any more successful.

has taken over the propaganda for the Axis in South America, and has tried to use the Roman Catholic Church to support its authoritarian ideas and Nazi-Fascist propaganda. Propaganda of every kind is being carried on with a view to undermine democratic ideas. Espionage, collection of monthly dues and special assessments are undertaken by the Falangists through the *Hispanidad*. While we may believe that neither Fascism nor Communism can thrive on Protestant soil, that will only remain true if we are vigilant to defend our heritage against the subtle poison of this type of Latin propaganda.

Mr. Callender, a staff reporter of the *New York Times*, after a special visit to South America, confirmed what has been said above as being the attitude of the Roman Catholic press and leading Roman Catholic authorities in the sub-continent. This anti-democratic spirit, however, is not characteristic, he says, of the bulk of the people, who are sympathetic with democratic ideas which all the republics have endorsed in their Constitutions. The real enemies are the Roman Catholic leaders, big landlords and monopolists, who fear democracy and the triumph of the rights of the people. Hence many of the democratic principles laid down in these Constitutions have been a dead letter. Mr. Callender's impartial view is denied by American Roman Catholic priests, who reiterate the assertion that if the United States wishes to make friends with South America it must recognize the Roman Catholic Church as supreme there, and make friends with it. Otherwise, some more bold than others say that the Roman Catholic Church is prepared to wreck the hopes of Pan-American solidarity.

THE Roman Catholic Church has always been ready to support any political régime, if that will advance the claims of the mother Church, and there is no question that it is closely identified with Falangism. "To be a good Catholic," said the Bishop of Madrid recently, "is to be a good Falangist." The extraordinary situation, therefore, has resulted that the Falangists are trying to utilize the Roman Catholic Church, through the organization *Hispanidad*, to propagate Fascist-Nazi ideas in South America. John Gunther's picture, in *Inside Latin America*, of the stranglehold of the Roman Catholic hierarchy on South American life, is a well-considered judgement and historically correct. *The Converted Catholic*, January, 1942, attacks him for showing up the real position of the Roman Catholic Church, but such violent attacks and unsupported denials carry no weight in any responsible quarter. The Roman Catholic press is specially annoyed that "the identity of Catholicism with Nazism and Fascism in their Spanish dress" has been exposed.

On the other hand, the correspondent of the *New York Herald Tribune* in Mexico, who has also just paid a visit to South America, says that the activities of Protestant missionaries are nullifying all the sincere efforts of North America to win the friendship of South America. He claims to know South America intimately, and says that the Protestant attitude of acting as if South American Catholics were heathen makes understanding impossible. This,

he says, is particularly true of Argentina, where 400 American missionaries have settled down to proselytize the Roman Catholic people, making them "converts" who in many cases cease to believe anything.

THE *Directory* of Protestant work in South America, published by the World Dominion Press, is used as the basis of the facts on which he attacks the whole Protestant effort as politically damning to North American efforts for appeasement and understanding. Anti-North American sentiments, he says, are the result of the anti-Catholic activities of American Protestant missionaries. His argument proceeds along similar lines till the conclusion is reached, "The first and most important step in winning that friendship (of South American peoples) would be to call home our missionaries and show the South Americans that we recognize them as an educated and civilized people with whom we really desire to be good neighbours."

This demand for the withdrawal of missionaries has now assumed the proportions of a campaign, from which it is evident that the Roman Catholic conception of religious freedom applies only to its *own* propaganda, allowing no equivalent freedom to any one else *if it has the power to prevent it*, always, of course, on the ground that "error has no rights." All the Roman Catholic papers have taken up the cry, "If you want to be friends with South America, then withdraw the Protestant missionaries."

Constitutionally, in fact, Latin America is not Roman Catholic. When the Republican Constitutions were framed, the Church was disestablished, and even where it is officially recognized it is *not* given exclusive rights, and freedom of worship is definitely claimed. One of the outstanding marks of the movement for independence was that the new republics threw off the yoke of the Roman Catholic Church. The Church was then recognized as the main supporter of the old régime; in consequence, it has lost vast numbers of its adherents.

There is to-day a great enough neutral population to give Protestant missions all the field for their work which they need, without in any way seeking to proselytize any who are devout Roman Catholics. If the Roman Catholic Church wishes to retain the right to work in Protestant countries and Colonies, then it must recognize the same right for Protestants in Roman Catholic countries. It is a clear case of *quid pro quo*, and too much senseless propaganda might regrettably lead to an attempt to apply it. Further, Protestant missionaries do not view their work as proselytizing. They are content to declare the truth of the Gospel as they see it, and leave the listeners to decide for themselves. They would never seek adherents persuaded against their better judgment. It is here that the principle of freedom of worship in the Atlantic Charter has to be applied.

Does the Roman Catholic Church wish to deny the right of any person, resident in countries traditionally attached to it, to examine the truth or otherwise of other presentations of Christianity? Anyone who knows Latin America, knows well enough that the bulk of the people have no animus

against the presence of the Protestant missionary, except where bigotry is supported by the priests themselves. The claim of religious monopoly in any country in the twentieth century is clearly doomed to failure. It is impossible to-day to impose on great populations ideas and practices deriving from the Middle Ages. South America has in reality already repudiated the exclusive Roman Catholic claim which has wrought untold harm to that Continent, as anyone who knows the condition of the people cannot fail to see.

Religious liberty *must* form an essential part of the post-war settlement. We have had warnings of what to expect from Roman Catholic collaboration with the political power in Falangist Spain, where the Protestant Church has been suppressed. The claim for religious freedom, therefore, is part of the whole fight for which the war is being waged, and the effort to prove that the presence of North American Protestant missionaries in South America is the source of difficulties in inter - American friendship is part of the totalitarian propaganda campaign, and needs careful watching.

The freedoms laid down in the Atlantic Charter are the religious basis of democracy. Religious toleration is vital to that historic declaration which cannot otherwise be implemented. Hence, all such intolerant claims to which reference is here made, must be fought in the interests not only of religious liberty, but of the Atlantic Charter itself.

¶ *The following facts indicate the trend towards friendship and co-operation in Latin America.*

Nations of the Future

A HIGHWAY of 625 miles is being constructed between Mexico and Panama at the expense of the United States. A project for the building of a highway through the centre of Bolivia is on foot—a distance of 225 miles. Plans for the building of great new highways between Brazil and British Guiana are in course of progress. In Peru, construction work on the two trans-continental motor highways is going ahead. In Venezuela, a four-year works programme includes several main highways and ten bridges. Between Argentina and Brazil, a bridge, 1,491 metres long, is being planned to span the River Uruguay —the cost (two million dollars) to be shared equally by the two countries. Existing railways already connect Chile, Argentina, Bolivia and Peru.

Inter-trading between the Latin American countries has risen about ten per cent. over pre-war figures, and there is every indication that the tendency will increase.

Border disputes have been settled between Peru and Chile ; Bolivia and Paraguay ; Colombia and Venezuela ; Peru and Ecuador.

Space forbids further amplification of the trend towards friendship and collaboration among Latin American countries, which are a preparation for big things in days to come. People will do well to keep their eyes on these nations of to-day—the great nations of the future.

¶ *An Indian farmer seeks health for his child.*

The Shrine of the Monkey God

By G. Ilsley C. Ingram

"WIFE! Wife! Where are you?" shouted Gopal as soon as he was inside his own court-yard.

The baby's crying was the first sound that greeted him when he came home from his ploughing that evening. He was tired and hungry, but his first thought was for his little son. There are so many things which make babies ill in India's villages, and Gopal was getting horribly worried.

His little wife gently put down the ragged bundle she was nursing, took her pot off the fire, and ran out to him. "Your food is nearly ready," she answered him respectfully. "If it hadn't been that baby—"

"How is he now?" Gopal broke in anxiously.

"Well, he's—he's still very ill," she faltered.

"Whatever's the matter with you, child?" Gopal's voice was half pitious, half angry. "You bear me three daughters one after the other, and now at last when we do have a son he ails and ails like this! Have you seen the evil-eye or something? Anyway, I suppose it's the will of the Almighty." He threw up his hands in despair. "Let me have my dinner, and a murrain on whoever's bewitched him."

She brought him out a pot of thick spiced gruel, which he ate in silence, angrily tearing mouthfuls off the *chappatis* that his wife handed him from the pile of the day's baking. He sat on after he had finished, brooding over what was to him the manifestations of a spiteful Providence. Then suddenly he got an idea. He would go along to the village greybeards and ask their advice. The *panchayat* sat in session that night, and he reckoned that someone would be able to give him some advice. So he went and had a look at the baby, told his wife where he was going, and set off up the village "street," a filthy, narrow alley, twisting between the houses where his caste-fellows lived.

When he reached the village meeting-place the elders had already assembled, and were all sitting round waiting for their turn at the *hookah* before starting the evening's business. They welcomed Gopal into the little circle and passed him the pipe, as the usual courtesy to the latest comer. He cupped his hands round the stem, and took two or three deep pulls before speaking. Then he told them of his troubles, and asked their advice.

"So your son is ill?" answered one of the elders squatting opposite him, with a blanket pulled over his head to keep the cold night wind off his shrunken limbs.

"Yes," said Gopal, "he is very ill, and he only gets worse. I took some cotton-seed oil to the temple yesterday, and burned a taper before our Lady Lakshmi; but she has not heard, and I am only a poor farmer." His words were bitter with anguish. "What more should I do? Must my son die, and leave me no one to carry on my name?"

AN APPEAL from
Brig.-General H. BIDDULPH

Dear Friend,

We are glad to report much blessing during the past year. It is well known that about 75% of our ordinary population are non-Churchgoers, and how to reach this vast number who never hear the Gospel message has been a problem that has greatly perplexed Christian men and women who have a heart for the unsaved.

To-day our Army, millions strong, furnishes a splendid opportunity of bringing the Gospel to many of those who never enter a a place of worship—an opportunity that may never come again.

Calls are constantly reaching us telling of open doors and asking for Army Scripture Readers, but we are already overspending our income. Our expenditure amounts to £100 per day.

Not only should our men's work, which God has so blessed in Barracks and Rest Rooms, be extended, but our growing Army of young women between 18 and 30 calls also for Rest Rooms and sanctified Women workers, if the Gospel message is to be taken to them.

We must not interfere with our ordinary subscriptions which are already being absorbed in our work, so we are appealing to all readers of "WORLD DOMINION" in the hope that many will feel led of God to subscribe to our Extension Fund.

If you feel you can help, will you please give this appeal your prayerful consideration.

With Christian greetings,

Yours sincerely,

H. BIDDULPH,

Chairman of Council A.S.R. & S.A.C.A.

The ARMY SCRIPTURE READERS AND SOLDIERS' & AIRMEN'S CHRISTIAN ASSOCIATION

35 CATHERINE PLACE, WESTMINSTER, LONDON, S.W.1

The elders all nodded. Gopal must have someone to carry on his name, and to perform the filial duties at his death.

"Well, of course," said one of them, "you might take another wife." "Yes, I suppose I might"; Gopal's reaction was very half-hearted, "but the barber told me only yesterday that there were so few girls of marriageable age in our *jajmani*. He is having a lot of difficulty to find a wife for Bhim Sen's second son, and so his match-making fees would be more than I could pay just now, and the interest I still pay on my father's debts is taking all my money as fast as I can earn it."

THERE was silence for some time as the *hookah* went round again, and the elders ruminated on the problem. Of course, if this baby died, his wife might bear him another son ; but as she had already born him three daughters, and then this son fell ill so soon, she was most probably fated, and so the chances were rather against that. Something must be done to save this child's life.

At last one of them looked up and began to speak. He was the most senior of them all, and the meeting knew that his words would hold the wisdom of all his seventy years—a great age in a land of poverty and tropical disease. "I remember," he said deliberately, his old eyes gazing away down the years to his boyhood, "that when I was quite a child I heard a story of one of the sons of my father's uncle, who was very ill as a baby. His parents took him to a shrine on the banks of the Jumna, a day's journey westwards from Allahabad. When they came home, slowly he recovered from his disease. I believe the shrine is dedicated to Hanuman,* the monkey-god. The journey from here took them about two-and-a-half days, I think."

"My son must go to that shrine, too." Gopal made up his mind at once. The Elders all nodded their approval. This was good advice. "And it is especially good news, for Hanuman is the god I worship in my home."

He rose to go. He *salaamed* to the *panchayat*, thanked them most warmly for their great help, and returned to his house with a lighter heart. If only his baby lived till they reached that shrine . . .

"Wife," he told her at once, "to-morrow we go to a shrine of our Hanuman near the Jumna river, two-and-a-half days from here. I will borrow Pusa's cart, and my bullocks can take us. Will you prepare food for five days, and ten *seers* of *rabi* crop as a gift to the god. One of the *panchayat* knew of an ill baby who got better when his parents took him to this shrine."

"So your son will live ?" her eyes were sparkling with a new hope. Her only status in society was as mother of her husband's son. The deep ingraining of this fact represented her most important training for motherhood. Of hygiene and mothercraft she knew nothing. Who did ?

"Yes, he will live, if he does not die before we get him there. Hanuman will surely not forget all the *puja* we have done before him all these years we have kept his image over our hearth."

The second day of their journey was coming to an end, and the

* Hanuman : Hun-oo-mān.

baby was still alive. Gopal was squatting on the haunches of one of the oxen, and his wife was in the cart with the baby, her *sari* pulled over her head so that it only left her with a narrow chink to see out of.

"WE must be getting near now"; he shouted over his shoulder to her. "How is he?"

"He's asleep just now," she answered. She had been feeding him a little every few minutes all through the day, because he was crying, and now at last he seemed comforted. Suddenly he woke up and was violently sick, and started crying again. She hugged him to her, and started singing softly to him as best she could, but it was no good. He whimpered on in her arms despite all she could do. Would they ever reach Hanuman in time? If there was any delay he might—but she couldn't bear to think of it.

Gopal was heavy with his own thoughts, and didn't hear the baby much, as the bullock-cart creaked and trundled on at a steady two miles an hour along the sandy tracks. He was suddenly wakened from his reverie by a young man, English-dressed, who had been sitting on the bank of the road with a group of others, turning the pages of a large flat book, and making notes as he read. He was obviously an official of some sort, and he leapt to his feet when he saw the cart coming, and hurried towards them.

"You can't come this way!" he shouted.

"Can't—but my baby!" Gopal spoke in confused jerks. He wasn't used to being shouted at so quickly.

"I can't help your baby," the official answered shortly. "Cholera has broken out here, and no one is allowed to come along this road now, till all the people have got well. You don't want to get cholera, do you?"

"But my baby—" Gopal's voice was more determined this time. He spoke more quickly. "My baby—my only son—is ill. We are going to Hanuman's shrine on the Jumna. We must get there quickly, or he will die on the way."

There was a stir in the back of the cart. His wife had grasped what was happening, and she leaned forward eagerly. She had seen what to do—and Gopal's thinking was as slow as the bullocks' heavy plodding. This was her business as well as her husband's, and the grain they had brought was beside her.

"*Babuji*," she began politely, "this is my only son, and he is ill. He must not die, or my husband will be heirless. See, here are five *seers* of corn." She tapped one of the big red-brown earthenware jars beside her. "We *must* go to Hanuman's temple, we *must*!"

"Mother," the *Babu* was speaking to her, now, "I am sorry, but—"

"But *Babuji*—" she was desperate. Her bribe had not moved him. Her sorrow might, though. "*Babuji*, this is my only son! *He must not die*! Hanuman can save him, if only we can reach him in time. We must go to Hanuman!"

The *Babu's* eyes had softened. He ran his fingers through his hair, and fidgeted for a moment with the corner of his register. Then he spoke, hesitatingly, from the depths of his heart. For he remembered his own little son, and

he knew what these parents were suffering.

"Friends," he said, slowly, "I cannot allow you to go this way. I am the Public Health Officer, and it is my duty. But I will make a suggestion." He paused, as though about to say something that was hard for him to put into words that the simple farmer and his wife could understand. He lowered his voice. "My father is the priest in charge of the shrine you were going to." He hesitated again. "Now, I am not a Christian, but some years ago I joined the *Brahmo Samaj*, and this I know, that if any power on earth can save your son you will find life for him at the Christian Hospital at Girinjali, over there to the east. I know my father's gods, and I have read the books of the Christians . . . My father's gods are the gods of death, but the God of the Christians is the God of Life. Take him there, and you will find life for him there, if it is in the power of the Almighty to give it him!"

. . .

It was June, and the hot sun had so dried up the parched fields that all farm work was impossible. The men were idle at home till the monsoon broke, and they could get to their ploughing and planting. And so a hard-working Public Health Officer was postponing his holiday, and going round the villages of his new district to get to know some of the people under his care, while he could meet them in their homes. After three weeks of constant travelling in the terrific heat he was feeling absolutely exhausted, mentally as well as physically. For wherever he had gone, he had found the same squalor, the same absolute lack of sanitation, and the same indifference to progress towards "public health."

THIS was the third village he had visited to-day. It was just like the others. He threaded his way up the dirty alley between the farmers' homes, wondering which to enter. Suddenly he stopped. One house had a simple cross painted over the doorway. This was something new. He was familiar with many heathen symbols, but this could only mean one thing. He coughed outside to indicate his presence in the usual way, and went in.

"Why! It's the *Doktar babuji*!" The Public Health Officer had met so many new people in the last few weeks that he just gave the usual greeting. "Don't you remember us, *Babuji*?" Gopal took him outside to his *baithak* and they squatted down together. "Don't you remember how we were going to Hanuman's shrine last winter, and you sent us to the Christian Hospital at Girinjali?" Yes, *Babuji* remembered that very well. He had wondered what had become of that trio, more than once since. But obviously something had happened to the parents beyond anything he had thought of.

"Well, we got there, and everyone was ever so kind to us. They took our baby, and put him in a little bed in a big room with some other children, and we stayed there in a place they lent us, and gradually he got well. The *Doktar-Sahib* put him to sleep once, and cut something inside him that he said was making him sick all the time. We were there many weeks."

But *Babuji* wanted to know more. What did the ochre cross over the doorway mean? "Well, they told us about *Iesu-Swami* who they said had sent them to our villages to help us (and some of them had come from right over the black water); one could see that they made nothing out of it, because no one wanted any bribes. *Iesu-Swami* must have been a very wonderful man, for he cured ill people by just touching them. But they told us, too, that he was the Son of God, and that he was alive now, only we couldn't see him with these eyes."

No, but *Babuji* thought he could almost see *Iesu-swami* in Gopal's eyes—his whole face seemed lighter and happier than the other villagers he had met.

"So we decided that we must follow this *Iesu-Swami* too. And now every two weeks a *Babuji*, who lives near here comes to see us and tells us more about being Christians. Last time he came he explained that God doesn't like to see filth about, and so we try to keep the court-yard cleaner now. And every night my wife and I pray to God as *Iesu-Swami* taught. Our caste-fellows don't like this, but we don't care about them; we've found something that's worth keeping!"

And so they talked on. *Babuji* had some food with them, and went on his way refreshed, and with a new vision of what these villages might be. And he had a new vision of how it might come about. The God of the Christians was most certainly the God of Life.

THE SOLOMON ISLANDS

The writer, a lady, states that she was born and brought up in a household which was not interested in Christian missions, but criticized them sharply. When she grew up, she married and went with her husband to South Africa, where they came in touch with several mission stations and realized that the missionaries, working for no material reward, compared very favourably with men in other walks of life.

Late in 1940, this couple were travelling in the South Pacific, when the ship on which they were travelling was sunk by enemy raiders, and the survivors were landed on an island on which the natives were reputed cannibals. Next day, Sunday, they found a native church and heard singing, which, as they got nearer, they recognized as "Jesus loves me, this I know." All the rest of the service was in the native tongue.

That evening, they were surprised to see about a dozen men, with lights, bringing food to them, and were told, "To-morrow, more." Next day they called on the missionary and found that he had come from the Solomon Islands as a missionary to this lonely island. When a rescue ship arrived, the head-man refused payment, saying: "There is no need: we are Christians. We gave to you because you had so little." (*Life and Work.*)

MUTUAL ERROR

George M. Cohan, famous Broadway producer, who has "undiluted Irish blood in his veins," wired for room reservation at a certain hotel in Miami Beach. The hotel mistook Cohan for a Jewish name and politely informed him that they accepted reservations for "an exclusive restricted clientele only." Whereupon Cohan wired back to the hotel management: "Both of us have been mistaken. You thought I was Jewish and I thought you were gentlemen!" (*Advocate.*)

¶ *Christian co-operation need not mean sacrifice of distinctive witness, but may provide opportunities for it.*

Evangelicals and the Social Gospel

By Ray Waterman

IN these days much is being heard of co-operation. People, long separated by distinctions and prejudices, are getting together, and the war is breaking down barriers, many of which will not be re-erected. We are, as probably never before, a united nation, the common cause for which we pray, work and fight having brought together the various sections of the community. This is seen outstandingly in the realm of politics, where a "party truce" has been declared, and where all that would hinder the war effort has been put aside. Differences of opinion remain, and they are given expression, but mere party politics are taboo.

Industrially, too, we are united. Many of the concerns that were, at one time, entirely devoted to the production of luxury articles are now given over to wartime industry, the one purpose being to supply the Forces of the Crown with that equipment which is necessary for the struggle in which they are engaged.

What a tremendous number, too, of social barriers are being broken down! People who would not have spoken to one another in normal times have become comrades in distress during days and nights of air raids. And some who would have counted themselves, in peace time, superior to others have found, in the registration of their age groups, that they have had to take their places with others, irrespective of social standing.

Such instances could be multiplied, all indicating the modern trend of events and substantiating the statement that we are a united nation.

Further, much is heard in these days, not just of a united nation, but of the United Nations. Recently a special day was observed as United Nations Day, when the flags (and, through them, the peoples) of the twenty-seven nations who are joined together with us in war against the Nazis were saluted. And what a union it is! It combines people of various races, tongues, colours and religions in one cause—the noble cause of freedom and peace. There are tremendous differences, but they are, by mutual consent, forgotten. A union has been established which brings our empire in close co-operation with a nation so divergent in outlook as Soviet Russia, and one so far distant as China. As the Prime Minister said in his Message on United Nations Day: "We pledge to each other not merely support and succour till victory comes, but that wider understanding, that quickening sense of human sympathy, that recognition of the common purpose of humanity without which the suffering and striving of the United Nations would not achieve its full reward."

In all this we do well to consider the position of the Church. Union is in the air. Is this modern trend of union to find its counterpart in the religious forces of the world, or are they still to hold aloof and remain in their various denominational camps?

Missions Abandoned

The decline generally in the number of ordained workers in **Western Canada** is causing a serious problem.

With material conditions showing some improvement it is most distressing that, with the spiritual side in danger of neglect, **Missions formerly active have had to be abandoned.**

Will you help the Church Overseas stand firm? It needs the help of the Church at home now more than ever!

Contributions gratefully acknowledged by the Secretary,

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An article recently appeared in *World Dominion* by the Bishop of Worcester, in which he said: "I always feel for myself that I cannot withhold the right hand of fellowship from anyone who loves Our Lord in sincerity and truth."

This surely is right, and is becoming increasingly recognized. Evangelicals are pooling their resources, and finding that co-operation with those who join with them in affirming the fundamentals of the faith, although in different camps, is both possible and desirable. Such co-operation need not lead to a surrender of distinctive beliefs, relating to such matters as Church order, etc. There can be unity without uniformity. In view of the fact that this is obviously not a religious age, and that the outlook of so many is materialistic or sceptical, it behoves the evangelical forces to get together and to give a united witness to the Good News of salvation through the Lord Jesus Christ. It is sad, indeed, if petty differences must continue to divide those who are, in essentials, one. And let it ever be remembered that there is, in fact, but one Church, comprising all those, of whatever denomination, who truly belong to the Lord Jesus Christ.

But, it will be said, there are very many Christian people who cannot be included under the title "Evangelical." There are, for example, those who are termed Ritualists, Broad Churchmen or Modernists. There is, outstandingly, the Roman Catholic Church. What is to be said of co-operation with these?

Certain Christian journals and Protestant Societies give warning of the dangers of associating with Roman Catholics, and some say that it should not be encouraged. If it is a question of spiritual co-operation, made possible by a surrender of distinctive Protestant principles, their warning is, indeed, timely. But it should be realized that it is possible for Christians of all denominations (however divergent their opinions) to work together on social and ethical problems, without any compromise whatsoever. Christian Councils are springing up in various parts of the country, and, while it is recognized that there are big differences that separate the various Churches, it is being found possible to combine on certain important issues.

LET me illustrate this by citing a local case. For some time, in the town where I live, we have had a Clergy Sub-Committee of the Ministry of Information, consisting of three members of each of the three main sections of the Christian Church—The Church of England, the Free Churches and the Roman Catholic Church. The main business of this committee has been to deal with A.R.P. matters, and other matters relating to the war. It has been found possible to work together in perfect harmony. It is not surprising, therefore, that the time came when it was considered as to whether the co-operation could be carried a step further. The immediate cause for development was the consideration of the Government Youth Scheme, it being felt that a pooling of ideas on this matter would be of inestimable benefit. So it was that there came into being a Christian Social Service Council, having as its object the interpreting in public life of the ideals for which all Christians stand. There is no possible ques-

tion of compromise, and my views (as an Evangelical) are respected in the same way that I respect (though do not agree with) the views of others.

We Evangelicals rightly lay great stress on the preaching of the Gospel—it is what we stand for. We believe that, in these modern days, there is a great need for the proclamation of the good news of salvation in our Lord Jesus Christ. Men need Christ, and, though the days have changed, the need of men remains the same ; the essential of individual conversion is our message. We believe, too, in the coming again of the Lord : that He, Who at His first coming was rejected, is yet to reign as King of kings.

THAT being so, there are those who suggest that what is sometimes known as the Social Gospel has no place in our programme, especially if it means co-operation with others with whom we do not see eye-to-eye. We are, in other words, to press on with the work of evangelisation and to take no heed of the immediate problems of the world ! Pressed to its logical conclusion this means that I am to ignore the claims of a man who (in normal times) is unemployed, shut my eyes to graft in public life or obscenity in the entertainment world, and be silent on the question of the abolition of the slums. And I, as a Christian, am to have nothing to say concerning the education of my children. Surely, while I lay the first stress on the need for conversion, it is my Christian duty to seek to improve the lot of my fellow men, and to cry out against social injustices. And I am far more likely to win men for Christ if I show some practical interest in them.

Is there not truth in what the *News Chronicle* recently said: "The main complaint of the present generation against the Churches is that they have become so wrapped up in doctrine and dogma as to be remote from the problems of our present-day life. They offer, it is declared, no guidance or leadership on the harsh social and economic realities of the twentieth-century world."

It surely cannot be said that these matters are not the concern of the Church, and that she is to be silent on the issues of the day. Because there may be a danger of what is known as the Social Gospel being given undue prominence, to the neglect of the preaching of the Cross of Christ, does not give an excuse for neglecting it.

And, what about this Roman Catholic question ? Speaking personally, I dislike and cannot agree with the Roman Catholic system, though I have often felt rebuked by the devotion shown by some of its adherents. I believe the whole system to be false and untrue to Holy Scripture, and a snare to the soul. There are, however, I am convinced, many truly born-again believers in the Roman Catholic Church.

So far as spiritual co-operation is concerned, that is impossible. There can be no reunion with Rome—only absorption. Rome will not even allow her members to pray with those of a contrary faith, though an exception was recently made at Nottingham, where the Roman Catholic Bishop of Nottingham led a combined audience in the recital of the Lord's Prayer, after a period of silent prayer. But, does

that mean that I am wrong, as a Protestant, in sitting on a Council which includes members of the Roman Catholic community, all of us having a sincere desire to help our fellow men ? In what way am I compromising ? My views are known, and I am no more expected to give way on matters of principle than are members of any other body. It may be recognized, indeed, that if I refuse my co-operation I am withholding my own distinctive witness, and am allowing those of a contrary view to exert undue influence. Admittedly there are difficulties, but they are not insuperable and they need not lead to compromise.

It is not a question of the reunion of the Churches, but of united action when such is found possible. Critics of these modern movements talk of the coming world religion, of which Antichrist will be the head. When there are signs of that some of us will soon be found missing ! But reunion is not, as I have said, the question. It is the application of Christian principles to the problems of the day—especially to the problems of post-war reconstruction. It is a matter of standing shoulder to shoulder in advocacy of the Christian way of life.

Corporate action can, obviously, be far more effective than individual, and when a statement can be issued in the name of all the denominations it is surely going to be more far reaching than when it is issued in the name of one, or some, only.

No compromise on the eternal truth of the Gospel of our Lord Jesus Christ ! Christians, let us see that we spend and are spent in the making known of God's way of salvation—but let us not adopt the isolationist policy, or say (in effect, if not in words), " Stand by thyself, come not near to me ; for I am holier than thou " !

WAR HAS HASTENED IT

The British Council of Churches has been formed as part of the world-wide fellowship of Christian Churches, called the World Council of Churches. In this great and over-due Movement, neither the Church of England nor the Free Church surrenders identity or authority over its own affairs, but co-operation and co-ordination in meeting post-war problems should have the benefit of central direction, which is so necessary for efficiency.

Already the inaugural meeting has done useful work. Consultation has taken place regarding the appointment of Chaplains in factories. Fellowships to include people of other nations now in Britain are being encouraged. Attention will be given to social problems, youth movements and to the promotion of Christian unity.

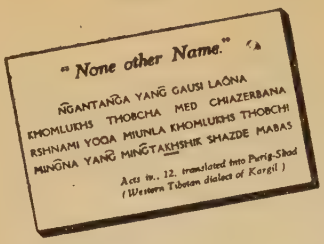
We hope that a Board of Strategy will be set up soon to think in world terms, and, on the basis of world survey, to advise how best to promote the interests of the Kingdom of God upon earth. The Holy War, even more than the World War, needs a common war Council. T. C.

* * *

In these days men are compelled to choose between a deeper faith or a bolder unbelief.

* * *

A Christian is one who accepts Jesus Christ as Saviour and Lord.



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Financial Juggling

"HUNDREDS or thousands of Japanese," says the *Mercantile Guardian*, "are probably now preparing for financial juggling in Japanese-occupied territory, with counterfeit coin and military notes." In a preface by Lord Vansittart to *The Greatest Swindle in the World : the Story of German Reparations*,* condensed by *World Digest*, the German method of pretending to pay a great deal more than was really the case is laid bare. All this indicates the complexity of post-war problems.

Bank-notes as Wall Paper

"ANNOUNCEMENT that Japanese military notes are being widely circulated as currency in Allied territories now under enemy occupation reminds an old-timer in the Far East of a true story about the Koreans. Long before the Land of the Morning Calm was annexed by Japan, the Koreans were suspicious of paper currency and especially of the Japanese brand. A printed promise-to-pay did not appeal to them, no matter who gave the pledge, and foreign firms in the peninsula were obliged to pay their staffs either in silver dollars or in yen. One Korean who found a wallet filled with pieces of paper bearing pictorial designs decided that they would make a nice wall decoration for his humble home. A friend who called admired the pictures and decided to acquire them by purchasing the whole premises for three hundred yen. He then took down the decorations and cashed them for a cool six thousand.

"A different Korean, who for safety had a large number of banknotes sewn into his coat, was held up by a footpad and made to discard the garment. The robber next stopped another pedestrian wearing a valuable silk coat, and out of generosity allowed the victim to take away the shabby garment thieved from the first man. Reaching home angry and humiliated, the wearer gave the cast-off to his servants to make rags—and then were discovered the several thousand yen in Japanese notes which had prudently been sewn into the lining.

"All this, however, has nothing to do with Japanese jugglers, of whom there must be hundreds or thousands in Malaya, Netherlands, India and elsewhere, preparing no doubt to repeat the tricks carried out with success, but with no applause, years ago in Korea, Manchuria and China. Tons of counterfeit coin were made in Osaka and exported to Korea, and 'loans' of millions of bogus dollars were made in China on terms extremely favourable to the lenders. Now that shiploads of military notes have been circulated in Chinese territory, the jugglers have their chance farther south. They can be trusted to take advantage of their opportunity, and common fairness compels the admission that the jugglers have already performed with great success in their own country." (*Mercantile Guardian.*)

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* G. Borsky, New Europe Publishing Co., Ltd., London.

The Gospel in Tibet

THE Gospel Inn at Leh has now become an Institution, and this year there was a record number of 5,000 lodgers who found shelter in the Inn. During winter evenings, lantern lectures illustrating some aspect of our Lord's life and ministry were given, and one was always assured of a large and attentive audience. Wonderful opportunities of preaching the Gospel presented themselves, and a large number of tracts and Gospel portions were distributed. Having gained ground for the extension of God's Kingdom we are anxious to maintain it. We rely on you to help us with this unique ministry by your prayers for these unenlightened people, and with a much-needed contribution.

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∵ This is a British Society directed by a British Board.

SCOTLAND DOMINATES ENGLAND!

AFTER reading an article on Japan's ambitions being endangered by "Fifth Columnists," I suddenly remembered an amusing experience. Travelling in Korea twenty years ago, I found a great interest in education, stimulated by the Independence Movement. "To be independent," the Koreans were saying, "we must be superior to our oppressors." During this—which was one of several journeys in Korea, I was asked to speak to students in one of the colleges. I cannot now remember what I spoke about, and certainly had there been a Japanese censor there he could not have found fault with anything I said. He might, however, have objected to the remarks of the student who thanked me for my address. This student, in effect, said :

"While I was listening to the speaker with appreciation, my mind was at the same time wandering in fields political. Understanding that the speaker was a Scot, I was asking myself whether Korea could not one day become great and powerful. It is a commonly accepted fact, I understand, that Scotsmen dominate England; perhaps one day Korea may control Japan!"

A BIT OF KOREAN HISTORY

The Japanese Governor-General of Korea, to his credit be it said, in September, 1919, invited the Federal Council of Missions in Korea to suggest desirable reforms. This invitation was gladly accepted, and the memorial prepared in response began by deploring military rule ; the restriction of religious liberty and of educational freedom ; of discrimination against Koreans, and of harsh oppression. This, the memorial said, had resulted in the Korean Independence Movement, during which time unarmed demonstrators were met with brutality and with indignities towards the aged, women, and girls, and cultured and refined Koreans.

The memorial urged that religious liberty, "which is already guaranteed by the Constitution of the Empire of Japan, as of all other great nations," be made effective ; that intrusion of police into religious meetings be forbidden ; that Koreans be allowed the same opportunities for education as those provided for the Japanese ; that greater freedom be allowed in the selection of text-books ; that restrictions on the study of Korean and universal history be removed ; that there should be a reformation of laws relating to the establishment of houses of prostitution ; that there should be restriction in the manufacture and sale of opium and morphine ; and that regulations regarding child labour should be enforced.

The legacy of the Independence Movement is to be found in the Fifth Columnists of to-day. Unless the principles of a Christian civilization are applied throughout the world, there never can be universal peace.

TROUBLES OF INTERPRETERS

IL DUCE, says a writer in the *Forum* (Johannesburg), is very proud of his linguistic acquirements, but his German is so Latin in expression that he can only be interpreted if the interpreter knows what he is trying to say.

An American visitor to a Chinese city was invited to speak to a Chinese audience. He spoke for fifteen minutes without a pause. The missionary, who was to interpret, then spoke for fifteen minutes without a pause. But, instead of attempting the impossible, he gave a résumé of a sermon in Chinese which he himself had preached that morning. There were broad smiles here and there among the audience, many of whom understood English, and he was waggishly congratulated afterwards on the excellence of his memory. T. C.

The World To-Day—And To-Morrow

IN Turkey the Ministry of Education has prepared a programme by which, in 1950, there will be no village in Turkey without a school. This plans for 8,000 teacher trainers, and 24,000 new teachers.

Smoking is Prohibited for students in Turkey. In a circular from the Minister of Education, the following four articles are set out: (1) Smoking, whether in public or private, is strictly prohibited for students of primary, middle, professional and technical schools and courses, and for lycée students and students in normal schools; (2) Teachers, executives and minor officials of the schools mentioned are not to smoke in class-rooms and laboratories, corridors or gardens, or in any place where the students are generally to be found; (3) There is to be no smoking in class-rooms, laboratories, study-hall or other places where classes and discussion courses are held in the University or school of higher education, or in other educational institutes, or in dormitories, dining-rooms, corridors, common recreation halls, or on the recreation grounds. (4) In every school the teachers and administrators should take every opportunity to give talks about the evils of tobacco and the poisoning effects it has on the system, and every effort should be made to save the children and young people from the evil effects of this harmful habit. A novelty in the educational plan is the inclusion of penalties. If a child is absent from school for more than thirty days a year, his guardian is to be imprisoned for from one month to a year. Fines and imprisonments will follow if guardians fail to supply their children with books, and for other obstructive offences there will be appropriate punishment.

Untouchability.—An Indian Maharajah says that the very word "untouchability" must be eliminated from the vocabulary. The trouble is, however, to eliminate the *fact* of class degradation from the social life, which is not so easy to do without an over-powering motive. Such a motive exists only in the Christian faith.

R. MacCheyne Paterson, our friend and correspondent, has passed away, after a long and notable missionary career. The Indian papers are full of appreciation of his life of sympathy and love. No one loved the Indians more, and no one got a greater return. An old Moslem Maulvi said: "If all the Christians were so full of love as Padre Paterson, there would soon be no Moslem left in India."

New Brand of Imperialism.—In the fifteen chief Civil Services in India to-day are to be found about equal numbers of Europeans and Indians: 1,877 Europeans to 1,833 Indians. The chief service of all, the Civil Service, has 32 more Indians than Europeans, while the Governor's Executive Council of the Central Government has 11 Indians in the total of 15 Executive Counsellors. If this is Imperialism, it certainly is a new brand!

There is Danger of 200 years of progress in India being wiped out. The unity and nationality

which has been attained has been the result of British rule and education. The blessings which have been bestowed, therefore, are insecure, if the British should pack up and go. It is scarcely conceivable that Moslem and Hindu can find a broad enough common basis for a united government, and the interests of many other groups are equally conflicting.

The fact that, so far, the various parties have not been able to come together, even to discuss their differences, shows how impossible it is to prepare a Constitution. The basic elements of agreement do not exist, and that is the hard fact, which all concerned are up against. It would seem as if a federation of States, working at least for the present, under a very simple central authority, dealing only with common services in which all share, is the only feasible solution. The question is whether there exists enough political goodwill to achieve even this limited measure of unity.

The Attitude of Indian Christians to the new proposals is not often referred to. They do not desire to form a communal structure, but a united India. A resolution of April 25th, at the All-India Christian Council, pointed out that they were the next largest minority to the Moslems, and also demanded due representation in any new Indian Cabinet.

National Emergency in India is having powerful repercussions on Indian Christian leadership, which is becoming definitely critical of *missionary domination* and racial discrimination.

Japan.—It is sometimes forgotten that the Orthodox Church is a factor with which to reckon in the Japanese Empire, since Manchukuo is a part of it. The new regulations that only Japanese can be appointed Bishops has been carried out by the "Consecration" of the Archimandrite Nichola Ono, as Bishop of Tokyo. The new Bishop was once a married secular priest, but his marriage was annulled (the first irregularity); his wife became a nun (a second irregularity); and he became a monk in order to qualify for high office (a further irregularity). The new bishop is put over the whole Orthodox Church in Manchukuo, China, Korea, Mongolia, Dutch East Indies, and the Philippines.

Generalissimo and Madame Chiang Kai-Shek say: "Through these days of war we have learned to depend on our friends, the medical missionaries. They have stood firm everywhere, during bombings and military attacks. People of every class in society have flocked to their hospitals, not only for treatment of their sickness and wounds, but also to share their morale. We honour them as never before and count on their continued presence in our midst."

Refugee Students and teachers in China, many of whom live in mud huts and sleep on bare boards, recently sent $960 in Chinese currency for relief of Christians in England. The gift was sent by Dr. Francis C.-M. Wei, President of Central China College in Kunming, to Dr. Paton in New York, Secretary of the new British Council of Churches, for transmission to London. Dr. Wei called the gift "a token of Christian sympathy and fellowship." The sum represents contributions from faculty members and students of Central China College and Canton Theological College, both "univer-

sities in exile." The givers are part of a refugee group of approximately 52,000, who evaded capture by marching 1,500 miles from the eastern part of China into its remote western provinces.

Ransoms in Food-stuffs.—As the Chinese peasants have been compelled to hide their stores of grain from the marauding Japanese foraging parties, the invaders now seize the women from the farms and villages and force them to live the life of "camp followers" of the Japanese garrison till a stipulated ransom of four hundredweight of grain for each woman is delivered by their men-folk.

Burma.—Prior to the evacuation, a Burmese wrote to a missionary as follows: "Since the United States is at war with Japan, you and all other missionaries in Burma ought to leave. No one will accuse you of deserting your work if you depart. You will be no use to us in a Japanese Concentration Camp. We would much rather have you keep alive and well to return to us when this war is over." The great exodus of population has disrupted Church and school work. The only Christian community likely to function at all is the largely indigenous Karen Church, which contained over 90 per cent. of the Christians in Burma. All work dependent on mission control, or finance, has ceased. Schools were closed and workers paid off. This is the end of one chapter; what, we ask, is to be the nature of the next?

Relief Raids on Burma—British aircraft and Chinese planes dropped over 100 tons of foodstuffs and medical supplies for refugees who had fled from Japanese-occupied towns to the hills and jungles.

Thirteen Million Under Arms—This is the estimated number in China to-day. In the first five years of the war, Japanese casualties were approximately 2,500,000. In comparison, Chinese casualties to the end of 1941 were about 6,000,000. In addition, since 1938, the Chinese Government has had to cope with a problem of some 50,000,000 refugees.

Japan and the Philippines.—The Japanese declare that the Philippines must have done with liberalism, individualism and democracy, says *China News*. "If the Filipinos continue to regard the Japanese as violators of the peace, it is said, they will show that they are still dominated by Anglo-American ideology."

In Palestine there is scope for much more literature in Hebrew, states the survey of the International Committee on the Christian Approach to the Jews. "Jews would take the trouble to read a thing carefully in Hebrew which they would not do if it were in another tongue." There are three spheres in which far more could be done among Jews, says this survey: (1) Hebrew Christian literature; (2) Intellectual Jewry; (3) Jewish colonies.

Iraq is an outstanding case of a difficult Jewish field which is neglected. It is estimated that there are about 100,000 Jews in Iraq.

In Iran there are 40,000 Jews, and one suggestion is that "a missionary born of Jewish parents, brought up in a purely Jewish home and Jewish circles, educated in the Jewish language, Jewish literature, the Talmud and other traditions, commentaries, etc., of the Rabbis, and then converted to Christianity,

would be the most competent person to approach the Jews."

A New Highway.—At the expense of the United States, a new gravel highway, 625 miles long, is to be constructed immediately, between Mexico and Panama. This in no way interferes with the existing Pan-American Highway project, but will supplement it and relieve the present transport difficulties between Central and North America. At present, the lack of suitable roads compels the Central American countries to depend largely on shipping facilities. The new highway will thus be a pioneer road of considerable strategic importance.

An Achievement.—Brazil has achieved the blending of races and equality of opportunity. It is a State in which all men and women, irrespective of colour, creed or race are equal in the eyes of their fellow-men. Brazil is twice the size of India and has a population of 41,500,000 people.

In California there are 93,000 Japanese, 60,000 of whom are American citizens, born in the States. Many others would have become citizens, but for the exclusion laws. Last year, 2,300 Japanese were college students. There are 80 Japanese-American Protestant Churches.

Jamaica, which comprises about one-third of the area and nearly one-half of the population of the British West Indies, is 90 per cent. agricultural, but still imports most of its food. Although six-sevenths of the land is mountainous, it has no lack of natural resources. Depressed living standards, low wages and unemployment are due to unjust distribution of land, its sequestration in great estates, lack of diversified agriculture and industries, bad housing, illiteracy, low vitality, malnutrition, illegitimacy and superstition ; a truly heavy indictment of culpable neglect. Yet Jamaica is "evangelized"—covered with Churches and Church institutions. What kind of trunkated Gospel has been preached, which has tolerated such a state of affairs ?

Why ?—At the Tambaram Conference it was reported that 70 per cent. of the communicants in the Dornakal diocese of India went out for a week each year to witness in the non-Christian villages around them. When a well-known vicar in Great Britain was asked what percentage of his congregation were actively engaged in Christian witnessing he replied : "About half of one-per-cent."

False Cults are increasing, owing to the war atmosphere. Superstition, astrology, spiritism are again on the increase, as was very noticeable during the last war. Many tea-rooms in Vancouver, for example, employ special workers to read tea-cups.

Economic Reconstruction.—Commenting on the enquiry by the Research Committee into economic reconstruction and British export, *Great Britain and the East* remarks that on a first reading it was felt that too much reliance was being placed on human nature. ". . . before we can have the great changes some people envisage," it says, "there will have to be a freer exchange of true goodwill between men and men and nation and nation . . . The whole foundation of business and commerce is faith."

Belgian Congo.—Despite the fact that Belgium is overrun and

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one would expect a policy of toleration in the Congo, we hear still of cases of persecution and intolerance by Roman Catholics against Protestant missions. This is unwise and unfair, to say the least of it, especially when we compare the treatment of Roman Catholics in British Colonies.

A Negro Preacher says: "Winning democracy for the Negro is winning the war for democracy." Negroes reject the doctrine of racial superiority, whether promulgated by Nazis or by white races. (A. Philip Randolph.)

Soldiers' Allowances.—After the Japanese soldier has had his family allowance and compulsory saving money deducted from his pay, he is left with about 6d. a month to spend as he pleases!

Bastions of Czechoslovak Liberty.—Dr. Benes stated that President Masaryk believed that Jesus and not Cæsar is the Redeemer of suffering humanity, and that His law of love should be translated into dynamic action in all departments of human life. The Churches, said Dr. Benes, were the bastions of Czechoslovak liberty: therefore the clergy were brutally treated. The Church is cut off from outside news. Christian people live under intolerable conditions in all four provinces. Persecution in Slovakia has led even the Lutheran Church there into violent opposition to Nazism. Hungarian oppression in Ruthenia is directed specially against the Orthodox clergy, whom the oppressors would gladly be rid of, as they are the true leaders of the Ruthenian people.

Nowhere in Europe have the Nazis attacked religion more bitterly than in Greece. Germans and Bulgarians have vied with one another in outrages. The chief authorities have been imprisoned, and in every possible way the Church has been insulted. Churches have been desecrated and others turned into stables. Priests have been shot in carrying out their duties, and everywhere reports come in of the disappearance of monks and priests. The usual programme of forbidding religious teaching, and pressing on with the pagan Nazi teaching is being followed.

Dr. Hendrik Kraemer, of the Dutch Church, is one of seventy pastors who are now interned in a concentration camp. Dr. Kraemer is one of the leading authorities on the peoples, religions and languages of the Malay Archipelago. He assisted the World Dominion Press in preparing the Survey of the Netherland Indies. Persecution of the Jews continues in Holland, and regular deportation is being carried on, with a view to getting all the Jews out of Holland.

In Abyssinia, missionary work is again possible. The Bible Churchmen's Missionary Society has re-started the paper, *The Ladder of Life,* and its mission house is again the *rendezvous* for talks with priests of the Ethiopian Church and others interested. This house has been repaired and possibilities for extending the work are great. This is a cause which deserves liberal support. The *South Wales Evening Post* announces that the Emperor of Abyssinia has sent a letter, in his own handwriting, inviting the Rev. Rees Howells, Director of the Bible College of Wales, to open a Bible College in Addis Ababa.

¶ *The Survey Editor of the World Dominion Press continues his brief survey of the world.*

Kingdoms of the World

By Alexander McLeish

ARGENTINA

A Typical Story.—The countries around the estuary of Rio de la Plata were discovered at the beginning of the sixteenth century about the time of the Reformation. The Spanish rebuilt the city of Buenos Aires in 1580, and for two hundred years the country had the usual chequered political career, gradually evolving the spirit of independence which issued in 1810 in the Declaration of Independence. The first President—Rivadavia—was elected in 1825 and meanwhile the great Argentinian, José de San Martin, freed Chile and Peru from Spanish domination.

City and Pampas.—Argentina is about one-third the size of the United States and has now a population of 13¼ million people, 3 million of whom are foreigners. One-quarter of the population live in Buenos Aires, or, more strikingly, four-fifths live in the regions immediately adjoining the capital. The white race dominates the racial scene, and there are only a few Indians in the south and some Chaco Indians in the north. The true Argentina lies out on the immense Pampas—vast grass-grown plateaus supporting great herds of cattle and in the south millions of sheep. This great area has been opened up by European enterprise, and a visit to Buenos Aires gives little clue to the real character of the country.

Now that Paris is in eclipse, Buenos Aires is the greatest Latin Capital in the world. Most European nationalities have found their way here. Italians have been most numerous, followed by Spaniards and Poles. There is a strong German group of over 100,000, but the Italians run into millions. Argentina stands high in regard to literacy and educational facilities. France has had a great influence intellectually, but little as a moral and spiritual force. It is significant, however, that the main foreign communities still have their own schools and hospitals, which shows that, in spite of the progress made in national services, much remains to be done.

Religion.—The Roman Catholic Church is the official Church, but there is complete liberty of worship, and persecution is unknown. The Church is a "society" rather than a spiritual influence, and the State has shorn it of all its early power. Yet it has seldom interested itself in problems of social betterment. The Roman Catholic Church has lost any hold it had over the men, but has a following on its institutional side among women. It is unlikely ever to exercise any religious influence unless it undergoes a revolutionary religious revival, which seems unlikely.

After the Declaration of Independence, James Thomson of the Bible Society spent three years (1818) in establishing the Lancastrian system of education. Allen F. Gardiner pioneered in 1850 the work among the Indians. The American Presbyterians arrived in 1826, the Methodists in 1836 and the Baptists, as a society, in 1903. The Bible Societies have carried on an increasing work, the British since 1822 and the American since

1864. The Methodists and Disciples co-operate with the Waldensians in a Union Theological Seminary. There are a few other schools which do a useful service.

Problems and Difficulties.—The Argentine Committee on Co-operation does a good work in holding the missions together, and is especially interested in the production of good literature, but a great work remains to be done. The evangelical movement has to contend with the lack of good leadership and sufficient resources, especially in rural areas. Urban areas have absorbed too much of the attention of foreign workers. There is need of work among special groups such as lepers, emigrants and scattered foreign communities. Great regions have no evangelical workers, and the rural areas as a whole are still being neglected.

Present Situation.—It has always been difficult to discover the extent of the Evangelical Church, owing especially to the complications of foreign Churches established by immigrant groups, and recent surveys show wide discrepancies. There are 18 of these foreign Church groups among the 3,000,000 foreigners, and also an intermediate group of Churches at work mainly among the indigenous population, which may be classed among the missions. Fully 75 per cent. of the missionaries are from the United States. Outside Buenos Aires there are now probably 100 mission stations and about 700 mission congregations (not including the foreign Churches), 421 of which are organized Churches. National workers, now 1,130, have more than doubled in the last 15 years and the total evangelical community (including foreign Churches) has increased by 30 per cent., and numbers about 130,000, or one in 104 people.

Many groups—slow progress.—All the main denominations are represented. The fragmentary character of the Protestant Church is one of its chief weaknesses. The Evangelical Church has to contend with a difficult intellectual atmosphere, an adverse religious situation, deficiencies in its own preparedness for building up a new and vigorous Church and with lack of outstanding indigenous leadership. Nevertheless, the evangelical witness has had a strong influence on the dominant Church, the benefit of which has been acknowledged by some Roman Catholic leaders. Here is a land where everything exists, except a *spiritual foundation* for its new life.

BRAZIL

An Immense Land.—The League of Nations estimated that Brazil could hold half the world's present population, seven times the present population of the whole of Latin America (128,000,000). It is larger than the United States, minus Alaska ; or twice the size of India. Yet nine-tenths of its present population of 41,500,000 is found in the fifteen seaboard states, or, more strikingly, three-quarters on a narrow coastal strip of 100 miles wide. Its great healthy inland plateau and grasslands rising to 3,000 feet are sparsely populated, but are suitable for White occupation. The expansion of population is beginning to reach the great interior plains and, at the present rate of increase, the population doubles every twenty-three years,

an average of nearly two millions a year.

A Human Melting Pot.—Perhaps nowhere in the world has the mixture of races proceeded so widely and so successfully. There is no Colour Bar in Brazil. Everywhere, new cities, towns and villages are springing up and being developed by the mixed peoples of the country. In some villages it is impossible to find any family that does not combine all the racial strains. Yet half the population is classed as White and a quarter Mulatto ; the remaining quarter consists of 13 per cent. Negro, 10 per cent. Mestizo (Spanish and Indian), and 2 per cent. Indian, Japanese and others. A new race is being evolved out of these strands. The present political situation can be better understood when it is remembered that there are one million Germans, half-a-million Italians and a quarter-of-a-million Japanese. Jews have greatly increased and may number 80,000.

A Fascinating History.—In contrast with the rest of South America, Brazil has been Portuguese since 1500 and, with various vicissitudes and struggles, has remained so. In 1822, Pedro the First, son of John of Portugal, became Emperor of an independent Brazil, but after nine years abdicated in favour of his son Dom Pedro the Second who, being liberal-minded, supported the Republican Movement which came to its climax in 1889. The royal family remained friends of the country and still reside there. The story of its development cannot be told here, but it has made steady improvement against great difficulties. Communications have developed ; social tasks have been tackled ; widespread disease and 65 per cent. illiteracy are beginning to be faced. The immensity of the region makes progress slow and difficult.

Religion.—The Roman Catholic Church is disestablished, and has no special privileges. There is general agreement that it failed to use its unique opportunity over many centuries. Its situation to-day is becoming steadily worse. The inefficiency of the clergy, the prevalence of grossly superstitious cults and animistic beliefs which it sanctions, have all brought it into disrepute with the intellectuals. The Church here is the clergy, with 30,000,000 of the illiterate masses. The many foreign immigrant groups have brought their faiths with them, so that there are various Orthodox Churches, Jewish synagogues, the Buddhism of the Japanese and 30,000 Moslems. In addition, the country is a prey to spiritualism, theosophy and positivism, and, in general, E. Braga says : " The trend of life in Brazil, and throughout South America, is towards secularism and the growth of a new paganism."

The Rise of the Evangelical Church.—From the second decade of the nineteenth century the Evangelical Churches sought to meet the needs of immigrant foreign communities. Missions were developed later among the indigenous population by the Methodists (1836), the Episcopalians (English 1816, American 1890), Presbyterians (1859), Baptists (1879) and Congregationalists (1855). The latter grew out of the work of Dr. Kalley and exiled Portuguese Protestants from Madeira. The Presbyterians form 35 per cent. of the evangelical

community, Baptists 30 per cent., Methodists 9 per cent., Pentecostalists 9 per cent. All these groups have developed strong national Churches. The Bible Societies carry on a growingly important work.

Ten Years' Evangelical Progress.—During the ten years which have elasped since the *World Dominion Survey* prepared by Erasmo Braga and Kenneth Grubb,* the Evangelical Churches have made substantial progress; 78 new mission centres have been opened up throughout the country, and there are 90 more missionaries, making 231 residential centres and 653 missionaries. Most encouraging, however, is the great increase of 1,435 in national workers, who now reach the total of 2,165. This is significant of the new spirit which has led to the nationalizing of the Churches and their undertaking the evangelization of the vast interior. Apart from certain foreign evangelical communities, which have over 300,000 members, the evangelical community now numbers 582,813, which is an average increase of 17,663 per annum. The total evangelical community, including foreign Churches, now numbers at least 900,000. Evangelical institutions have continued to increase and there are now 5 colleges, 40 secondary and 203 elementary schools. Hospitals number 6 and theological schools and colleges of all grades number 16, to which must be added 2 teacher training schools. The Church is steadily becoming more indigenously rooted in the life of the whole country.

Problems and Challenge.—While co-operation and federation have made great strides, there is still very much to be done. The many small independent missions (mostly of British origin) have not yet co-operated closely. Among the larger groups, Churches have so far been formed only along denominational lines. Many tasks remain to be tackled, such as the need of immigrant groups, various social groups, and the provision of national leaders for the Church. The evangelical community suffers from many social and economic disabilities, and, though progress is not rapid, there is steady growth. The total community (including enquirers and children) is about 1,200,000, or 1 in 34 of the population. Brazil, in common with the rest of South America, has not yet as a nation discovered a spiritual foundation for its new life. Although the average Brazilian is readily appealed to by the Gospel message, neither the forces nor methods of the Evangelical Church have yet proved adequate to the great opportunity.

MEXICO

A Land of Villages.—Eighty per cent. of the nearly 20,000,000 of Mexico's people live on the land. There are only 3 large cities with a population over 100,000 and 12 with over 50,000. As the land is mountainous, only 12 per cent. of it is arable, so that the people are confined to definite areas. These areas lie mainly on the interior plateaus, 5,000 to 8,000 feet in altitude. Over one-third of its inhabitants (7,900,000) are Indians who are either themselves completely primitive or live in primitive conditions.

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Dominant Cultural Characteristics.—In spite of the influence of foreign cultures, German, French, Italian, American and others—the Mexican or *Mestizo Culture* dominates Mexican life. This has grown up, in spite of even Roman Catholic influence. While the Church had obtained an economic and religious stranglehold and owned half the land, and held in mortgage much of the rest, it failed to capture the soul of the Indian. Its spiritual influence reached only the externals of life, and, while its feasts and ceremonies were observed, the old habits and beliefs persisted.

General Backwardness.—Owing mainly to the past oppression of the big landowners and the Church, the people to-day are poor. Mostly illiterate in rural areas (total literacy is 40 per cent.) the resulting ignorance leads to disease, poor and insufficient food and bad housing. The rural economy exists at subsistence level and *one-third* of the people are in debt. Mortality is the highest in the world (25 per 1,000) and infant mortality over 5 times that (131.6).

Anti-religious Movement.—The Government recently prohibited religious teaching in the schools, largely owing to the abuse of this privilege by the dominant Church. Protestants suffered also under this ban, and had to bear the double persecution of State and Church. Under the present régime greater toleration is being shown, but close control will be exercised in future.

The Evangelical Church.—The Evangelical Church arose about 1861 through the influence of some converted priests. The Bible Societies had distributed Scriptures at an earlier date and soon both Baptist and Methodist preachers were at work. Presbyterians followed and these are to-day the largest groups. Initiated and led by people of foreign cultures, the movement laboured under great handicaps. It has been confined too greatly to the urban centres. It aimed at complete literacy, and 90 per cent. literacy among evangelical Christians has directly led to higher standards of living and better health among them.

Progress During Seven Years.—Since the *World Dominion Survey* prepared by Baez Camargo and Kenneth Grubb* seven years ago, missions have increased by 4 and now number 28. The most noteworthy fact is that 13 of these missions are now associated with the existence of 8 independent denominational indigenous Churches. In consequence, while missionaries have remained almost the same (176), national workers have doubled and now number 914, of whom 324 only are ordained. The evangelical community has increased by 30,000, or by 4,000 per annum of which communicants form 900. Probably 10 per cent.

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* *Religion in the Republic of Mexico*, published by World Dominion Press, 5/6 post paid.

of the Churches are self-supporting and the question of Christian stewardship is being closely studied as a result of the survey of J. Merle Davis, *The Economic Basis of the Evangelical Church in Mexico.* Owing to the poverty of the people all progress is slow.

Many Problems.—As a minority community, the Evangelical Church is socially isolated and has special problems connected with marriage, shifting membership, economic boycott, Trade Union opposition and encroachment by various sects. The fact that 700 congregations have no ministers leaves them a prey to the activities of these sects. It is calculated also that 25 per cent. of the membership is "absent." Educational opportunities do not keep abreast of the growing need and 11 secondary and a limited number of primary schools are quite inadequate. Theological and Bible Schools number 11 and 5 missions unite in a Union Theological Seminary in Mexico City. In spite of the general health situation, only four hospitals and a few dispensaries are reported.

Indian Work.—Among the nearly 8,000,000 Indians, over 3,000,000 of whom are completely primitive, little had been done till recently when the Pioneer Mission Agency undertook the sponsoring of several remarkable missions—the Dale Mission, the Townsend Mission, the Maya Indian Mission, all of which adopt simple methods of approach, in which they are joined by the Pilgrim Mission. Mr. J. Merle Davis speaks very highly of these various efforts.

Need of Unity.—The divided character of the evangelical enterprise is a great handicap, and although the National Evangelical Council has done good work in uniting policies, not all the groups have joined it. The main problem lies in the local situation, where a united front is so essential and where rivalry and excessive divisions are most serious. If the Church is to survive, some means must be found of overcoming the increasing fragmentation of the evangelical community.

UNIVERSAL WEEK OF PRAYER

The Universal Week of Prayer organized by the World's Evangelical Alliance since 1846, will be observed from Sunday, January 3 to Sunday, January 10, 1943, inclusive. It is earnestly hoped that every effort will be made to ensure greater gatherings than ever before.

THE GATE OF LIFE*

The British and Foreign Bible Society always chooses suggestive titles for its annual report. This year it is *The Gate of Life*, and that is an excellent description of the Bible and of the work of the Bible Society. We note with interest that the Society is preparing to take its part in the work of reconstruction on the Continent in which the wide dissemination of the Bible will be an important factor. The report well points out that the Bible is the book for desperate situations and times of crisis. When everything else fails, the Bible still remains, for it is the WORD OF GOD.

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The Caucasus

(*Concluded from page* 324)

impossible in wartime. But one may say with some degree of certainty that the production of the Caucasian oil-wells stands in the region of seventy per cent. to seventy-five per cent. of total output. The capture of the scorched Maikop oilfields represents only a very small loss to the Russian Army. Even should the Grozny oilfields fall into German hands, the total loss would approximate only to fifteen per cent. of Caucasian output. The Baku fields are undoubtedly the goal of the German army; and whilst it is unwise to make prophecies, it is sufficient to say that the fight for the Baku fields will not be less memorable than that of Stalingrad or Moscow. The approach to Baku from the north is extremely narrow. Mountains come down very close to the Caspian shore and the whole of the route is well fortified.

There remains only to add that German propaganda, assisted by small elements of Separatist Caucasians, has had no effect on the steel determination of the Caucasus to resist and defeat the invader. Even those Caucasians, Armenians in the majority, who find themselves either in emigration or domiciled for many years in foreign parts, have expressed in the popular press, both in this country and in America, their complete solidarity with the United Nations.

To-day more than a massive barrier of stone-mountains separates Hitler from the rich prizes of Asia. A free and united Caucasus, with all her many-tongued and multi-national children, is ready to write what is ultimately the most glorious chapter in the history of any nation—its fight for liberty.

Sorrow on the Sea

(*Concluded from page* 332)

The two Americans got away. The guerrillas hid them on a fishing boat which took them safely to shore. Finally they reached X. They were both footsore and weary, and dressed in clothing that would do credit to an eighteenth century buccaneer. The style was the style of the refugee trail: a combination of Far East and farther West. Most of the garments had been given to them by sympathetic friends, as they tramped through the country. We had them with us for dinner, and after listening to their many tales of narrow escapes it seemed to us as if a hand, which they did not recognize, had been guarding them from danger.

"Prepare ye the way"

WHEN the war ends there will be a famine of the Word of God in Europe and in many other lands. The Bible Society is now making plans whereby it will be able to send the Bread of Life wherever it is needed, as soon as hostilities cease.

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Writers in This Issue

The Rev. H. E. J. Biggs has worked in the Middle East since 1922 with the Church Missionary Society.

Miss Mildred Cable is well known as a missionary explorer, and as the author of *Through Jade Gate*, *Something Happened*, etc., etc.

The Rev. A. M. Chirgwin, M.A., the General Secretary of the London Missionary Society, writes from first-hand knowledge of Madagascar.

The Rt. Rev. F. Houghton, B.A., formerly Bishop in Eastern Szechwan, is the General Director of the China Inland Mission, and hopes shortly to return to China.

Mr. G. Ilsley C. Ingram is the son of Mr. George Ingram, of the Church Missionary Society, who is well known for his work among the "Untouchables." Mr. Ingram writes from a close knowledge of Indian life.

Mr. J. Cameron Tudor has made history at Oxford through his election as the first Negro President of the Oxford Union. As his father is Speaker of the Barbadian House of Assembly, Mr. Tudor hopes to enter Barbadian public life. At present he is reading Philosophy and Political Economy in the Honours School at Oxford.

Mr. David Tutaeff was born in Baku, Caucasus, where his father was editor of a Baku newspaper. His grandfather was well known in the Caucasus for his poems. Mr. Tutaeff has lived in Persia, the Balkans, France, Italy and England, where he was educated. His name is known as a broadcaster, as a lecturer for the Ministry of Information, and as the author of *The Soviet Caucasus*, etc.

The Rev. Alexander McLeish, Survey Editor of the World Dominion Press, and author of *Jesus Christ and World Evangelization*, and other works, has travelled widely throughout the world in the cause of world survey.

"Ray Waterman" is the pen-name of a Minister who prefers to preserve his anonymity.

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